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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., February 17, 1927

NEW SERIES  
VOLUME XXIX, No 7

Inverness and Isola Churches have called Rev. C. E. Welch of Goodman. We have not heard his decision.

So far the anti-evolution bill in the Missouri Legislature seems to have failed. In Arkansas it was turned down by the Senate.

The War Department has recommended to Congress the appropriation of \$200,000 for deepening the channel at Gulfport.

Rev. Otho A. Eure, 412 Mable St., Hattiesburg, is available for ministerial work now, having just resigned as chaplain in the United States Navy.

The church at Tupelo is building a Sunday School annex, but does not let that interfere with contributions to the denominational work, as is shown by a \$900.00 check just sent in to the Board in Jackson.

Dr. W. B. Riley of Indianapolis debated with a Unitarian preacher in Kansas City the subject: Earth and man came by Evolution, a fact which should be taught in our tax supported schools. It seems to have been a one-sided affair, as Dr. Riley had everything his own way at the close.

An exchange reports Elihu Root on receiving the Woodrow Wilson foundation prize as saying: "The League of Nations in the political field and the court in the judicial field have been rendering the best service in the cause of peace known in the history of civilization—incomparably the best."

The First Church, Shreveport, gave a great reception to Dr. and Mrs. M. E. Dodd recently, to show their love for the retiring pastor and family. The editor of the Record is sorry he could not respond to a gracious invitation to be present. It is a pleasure to show honor to one to whom honor is so justly due. Our prayer for him is that God may lengthen his days and multiply his usefulness in the great field of California.

Mr. Nicholas Murray, "butler of Columbia University", is in eruption again, urging the Republican party to nominate a wet candidate for the presidency in 1928. Poor old Nick, he seems to be like Rip Van Winkle, about twenty years behind the time. He is surely an anachronism; and we don't mean to call names. Poor old Nick! How would it do to turn him over to Mr. Rockefeller's Church nearby Columbia? Mr. J. D., Jr., says he believes in a church made up of all sorts.

Northern and Southern Methodists are uniting their efforts to build a university in Kansas City, to be called Lincoln Lee University. A majority of the Board of Trustees will be Methodists, but the minority may be made up of Jews, Baptists and others. It is expected that the people of Kansas City of all denominations and no denomination will contribute to its founding, a large campus having already been given. The Word and Way of Kansas City does not feel hopeful of its Christian influence, because it is stated "no religious tests will ever be applied by the university". If this applies to its teaching, then we do not see why a great religious denomination should sponsor it.

There are said to be eleven Jews in the United States Congress.

Mr. Spearman has resigned as song evangelist of the State Board and begins work with Gaston Ave. Church, Dallas.

Grenfell has been a medical missionary in Labrador among the Eskimoes for 35 years as a result of hearing D. L. Moody preach in London.

Other nations declined the reservations proposed by America as a condition of entering the World Court for settlement of international disputes, and so our country is on the outside.

Pastor Roper of Tylertown is now enjoying a trip to Palestine. Happy the man who is privileged to go; and may the Father bring him back to greatly increased usefulness in his service by reason of this tour.

Dr. H. E. Dana of the Fort Worth Seminary is to assist Pastor F. Q. Crockett in a meeting in Sumner March 13-27. We are glad to have this eminent Mississippian back home for awhile. He will be assisted by Professor and Mrs. McNeely of the Music Faculty in the Southwestern.

We hope the brethren are not only reading the articles published in the Record from week to week about our denominational boards and institutions, but are having them read publicly in the churches. This week there is an excellent article by Dr. L. T. Bristow of New Orleans on the Southern Baptist Hospital.

A fifth Sunday meeting was recently held with the Hernando Church, many out of town people being present. Pastor McGavock spoke in the morning on "The Hindered Christ". In the afternoon and evening three brethren from Memphis spoke: Dr. A. U. Boone on "The Prayer Meeting on the Mount of Transfiguration"; Judge J. W. McCall on "Temptation"; and Dr. R. L. Saunders on "Bible Way of Giving".

It is said that the prayer book of the Anglican Church has now some alternative readings, that is some which may be substituted by the clergy for the old forms in certain places. These omit the word "obey" in the marriage service, include prayer for the dead, and in general are favorable to the Catholic party in the church. But "adoration of the sacraments" is forbidden, that is people may not worship the bread in the Lord's supper as the Catholics do.

I sign a card when you sign a creed; is the legitimate demand of everybody who is asked to make a subscription to a benevolent or religious purpose. What are you going to do with the money you ask me to give? What sort of gospel will my money preach when I send it out? My money represents me. I cannot go in person, but I give that others may go. I want to know whether, if money talks, it is telling the truth or whether it is bearing false witness. And so I am asking every institution to declare its faith in the Bible and its purpose to preserve a pure gospel. That is about what the average man is thinking today. Who can say that he does not have a right to think?

The church at Money has called Rev. J. B. Smith to succeed the late Kirby Wroten.

It is said that the funeral of the late Emperor of Japan was the costliest known in the Orient, reaching the sum of \$2,000,000.

Brother B. C. Cook becomes pastor at Bodias, Texas, giving the church there half time and expecting to serve other churches nearby.

Ex-Gov. Pat. M. Neff of Texas has been nominated for membership on the federal railroad labor board of mediation. His nomination will doubtless be confirmed by Congress.

The Algiers Church of New Orleans is seeking to secure one of our Mississippi men for pastor. They know where to go to get good ones. B. E. Massey, the former pastor, comes back to Mississippi as Associate Superintendent of the Baptist Orphanage.

Pastor J. B. Phillips of Highland Park Church, Chattanooga, has just celebrated his fifth anniversary. There were 184 members received in the past year, making 1,113 in five years. In five years \$202,813.79 have been given to all purposes. The Sunday School has grown from 176 to 600.

The editor last week was with Pastor H. D. Waters and his people at Davis Memorial Church, Jackson, in a Bible Study Course. In five nights the people were taken through First Corinthians. About two hundred were in attendance and gave close attention. A good devotional and musical program preceded each evening's Bible study.

The Word and Way referring to the statement of the Alabama Baptist that there are Baptists who believe the world is square, says that this group exists only in the imagination of Editor Gwaltney. Such a statement in the Alabama Baptist appears a reflection on the people of that state or of the editor's native state.

Whenever anybody tells you that the Bible is not intended to teach science, he means, if he means anything, that the Bible is not to be believed when it is contradicted by present day theories. Whenever he says that the Bible is authoritative along certain lines and begins to show you where the lines are, he is undertaking to supersede the authority of the Bible and supplant it with his own opinion. And when the Bible contradicts his opinion he casts it off and wants you to do the same thing.

Mr. Ollie B. Webb of New Orleans, a layman and railroad man, said recently:

"But life has taught me the blessed fact that oftentimes our God has let us get a little sick; has to let us suffer a little for our folly, in order to bring us to where we are willing to yield our stubborn wills to His. It is so in the spiritual world, and I am convinced it is equally so in the material; for the God who loved us enough to give His only Son—His Beloved—to die for us is certainly concerned as to what happens to us now; is interested in all that affects our happiness, not only in the great hereafter, but right here in this world of cotton and mortgages and persistent misuse and neglect of His blessings."



## THE NINTH ANNUAL REPORT OF THE PRESIDENT OF THE BAPTIST BIBLE INSTITUTE TO THE BOARD OF TRUSTEES, JANUARY 25, 1927 (Excerpts)

The Baptist Bible Institute is a great Baptist business corporation. It is carrying on at the original stand in the city of New Orleans—the metropolis of the South, the most interesting city in America.

Ten years ago, in May, 1917, the Southern Baptist Convention—meeting in the city of New Orleans—crystallized a lingering sentiment which had been slowly developing for one hundred years, and voted to establish a school in New Orleans for the training of Christian workers and leaders. It is generally recognized that the Baptist Bible Institute has had a remarkable growth and has exerted a mighty spiritual influence on the city of New Orleans and surrounding country. Its development and power have surpassed the sanguine expectation of its most optimistic advocates.

The original faculty consisted of President B. H. DeMott, J. E. Gwatkin, who also acted as Business Manager for five years, and W. E. Denham. Mrs. John O. Gough, Superintendent of Women, taught a class in Synthesis. The services of L. O. F. Cotey and Lawrence Zarrilli were furnished the Baptist Bible Institute through the generosity of the State Mission Board. They taught in the Institute as State Board Missionaries and have maintained that relation—with some adjustments—through the years, up to January 1, 1926. The second year, 1919, John T. Christian, C. C. Carroll and E. O. Sellers were added to the faculty. In 1920 G. H. Crutcher, R. P. Mahon and M. G. Beckwith joined the teaching force. In 1924 J. E. Dean and L. G. Cleverdon became assistant professors, and in 1925 L. G. Cleverdon was elected head of the Department of Religious Education. In 1926 E. F. Haight was elected as Dr. John T. Christian's successor, serving in the two-fold capacity of Professor of Christian History and Librarian.

Miss Cora Gaines resigned the position of Superintendent of Women at the close of last session, and Miss Bessie Welch has been secured as her successor. She is also teaching as an assistant in the Department of Religious Education.

We have had, during the nine years, only one change in the faculty, and that was caused by the homegoing of Dr. John T. Christian. Thus we are growing a faculty, as well as a student body, into a compact unity, cherishing the same ideals and sacrificial spirit.

The courses of study have been developed according to the demands of educational and missionary necessity and opportunity, and the requirements of a growing student body. For the first four years there was given a three years' course leading to the degree of Master of Christian Training. This is our fundamental, distinctive and permanent course. It became necessary to modify this course so as to provide for different types of students we were under obligation to train for efficient service; consequently, in 1922 courses of study were offered leading to the degrees of Bachelor of Missionary Training and Bachelor of Theology. In 1923 courses were extended to include the degrees of Master of Missionary Training, Master of Theology and Bachelor of Gospel Music; in 1924—the Bachelor of Religious Education, and in 1925 the degree of Master of Religious Education. At the meeting of the Board of Trustees in 1926, the faculty was instructed to offer the degree of Doctor of Theology under the definite and rigid conditions set forth in the catalogue. We are thus progressively realizing the ideals in the founders of the institution; namely, to give the best possible training to preachers, laymen and women, for different types of service at home and abroad.

Our student body has enjoyed a constant, conservative development. Though the attendance this year is scarcely as large as last year, when

we were over-crowded and could not provide adequate accommodations, yet the quality of the student body registers a marked improvement. It is generally recognized by faculty, students and friends, that this session is by far the best one we have had in our history. We have enrolled 213 students from twenty-one states and several foreign countries. Of this number 101 have attended college one or more years. Many of them are honor graduates of standard colleges. They represent forty-five colleges and universities. The majority of the students who have not had college advantages are doing excellent work and are, and always will be, most cordially welcomed to the instruction and advantages of the Baptist Bible Institute. Our mission is to train leaders of varied educational advantages as the Lord and our Baptist people send them to us.

Two of the most distinctive features of the Baptist Bible Institute are these: Emphasis upon the thorough study of the English Bible, and the requirement of practical activities in connection with intellectual development. Our original, fundamental course requires, in the English Bible alone, six hours a week for three sessions. Three methods of Bible study are pursued,—the synthetic, or the Bible by books; the historical, or the usual seminary method; and the intensive Bible work, or seminar method.

The correlation of learning and doing, or learning by doing while we learn, has received a wide application in recent years, not only in schools of religious training but in institutions of higher education. It is the method of the clinic, the correlation of thought and act, of carrying out and testing principles in concrete, social situations. It is the method of the Master.

The practical activities in the Foreign Language Department are worthy of special note. There are several marks of encouragement connected with our Italian work. Dr. Lawrence Zarrilli has been the teacher of Italian in our institution during the nine years of our history. During that time he has taught more than ninety students, nine being enrolled the present session. Sixty of them are now rendering valuable service in different fields. Nearly all of our Italian work within the limits of the Southern Baptist Convention has been provided by the Baptist Bible Institute. Important activities are also conducted in New Orleans. Sunday School and preaching services are held in Managan Chapel every Sunday afternoon, the attendance averaging about forty. Prof. Zarrilli either preaches in Italian himself or secures one of his students to do so. Twelve Italians were baptized last year as a result of this work. Italian students are doing effective work at Calvary Church, Central Church, on steamships, street preaching and cottage prayer meetings.

"The practical work of the student body has followed the same general policy as in past years, viz., a minimum of two assignments per week for each student, there being some modification in the case of third year students and those having full time church appointments.

"A student committee of three, cooperating with Prof. Bracey Campbell for the men and Miss Welch for the women, look after the actual assignment of students to the twenty-eight points of service in the city. The whole work, including the Report Hour, when students are quizzed as to their activities, is under the general supervision of Prof. Sellers.

"The variety and scope of this work is most interesting and probably not equalled anywhere else in the South. It includes work in jails, hospitals, street meetings, Chinese meetings, service among the Jews, Good-Will centers, boys' work, docks, not to mention the regular meetings of church, Sunday School and B. Y. P. U. At one of the street meetings addresses are delivered in three languages,—Italian, French and English. Work is also carried on in Spanish in another part of the city.

"A fine evangelistic spirit prevails. Often as many as two or three dozen conversions are re-

ported as the result of the combined activities of the students for a single week. Prof. Sellers reports his conviction that, as compared with the work of the four years in which he directed the practical activities here before Dr. Crutcher took charge, and with what he learned from his similar experience at Moody Bible Institute, the present results, the spirit of fidelity and the efficiency manifested are greatly to be commended,—it being doubtful if they could be excelled elsewhere."

The graduates of our school are becoming widely and favorably known for their work's sake. They are occupying important positions in various states as pastors, evangelistic singers, musical directors, missionaries, directors of religious education, and other positions of kingdom influence. We have representatives in South America, Africa and China. "By their fruits ye shall know them," applies not only to trees but to individuals and to institutions. By this test we are becoming more widely known and appreciated.

The factors in the internal development of the Baptist Bible Institute are worthy of consideration. We have a devotional faculty prayer meeting in the President's office every morning; chapel for the whole school at ten-thirty; fellowship services after supper—men and women meeting separately except on Friday evening, when the students have a joint service. Two fellowship services are held in married students' apartments each evening. There is also the B. H. DeMott Ministerial Union, composed of all ministerial students; Foreign Mission Band, consisting of over thirty prospective missionaries, and a large Religious Education Band—all holding weekly meetings. Our monthly Missionary Day is one of the high water marks of spiritual and missionary enthusiasm. On a recent Missionary Day Dr. J. F. Love brought us an informing and inspiring message. During our recent Denominational Week we had a dozen or more of our denominational leaders in Sunday School, B. Y. P. U., etc., who rendered valuable service. We have been blessed this session in having as members of the Institute family Rev. C. A. Leonard and family from Harbin, China. While pursuing their studies with us, they have been a great blessing not only to the Institute but to churches in and around New Orleans.

A year ago I was able to state that Brother J. H. Tharp, Chairman of the Board of Deacons of the First Baptist Church, New Orleans, had agreed to establish a lectureship for a term of three years. However, soon after our last annual meeting he decided to give \$7,000.00 to establish a lectureship on "The Preacher From a Layman's Viewpoint." By request of the faculty, Brother Tharp delivered the first series of lectures on this foundation. Last week Dr. John T. Henderson delivered the second series of lectures on the Tharp Foundation, discussing in a most vital and helpful manner "The Preacher's Preparation," "The Preacher in the Pulpit," and "The Preacher Out of the Pulpit."

The last commencement was the most impressive and encouraging one we have ever had at the Baptist Bible Institute. Twenty-one students received certificates, fifteen—the Bachelor's degree, ten—the Master's degree, and four received the degree of Doctor of Theology. The Alumni Address was delivered by Rev. Sam R. Gordon, Amite, Louisiana. The Baccalaureate Sermon was preached by Dr. J. B. Tidwell, of Baylor University, and the Baccalaureate Address was delivered by Prof. D. M. Nelson, of Mississippi College.

The W. M. U. Advisory Committee held its annual meeting here last March. They studied our situation, made some valuable suggestions, and expressed their appreciation of the work of the Institute.

I would gratefully call your attention to the valuable property owned by the Baptist Bible Institute. Southern Baptists were providentially

(Continued on page 8)



### A FEAST OF GOOD THINGS

We had a feast of good things at the Davis Memorial Baptist Church last week. An exposition of the Book of First Corinthians, by Dr. P. I. Lipsey. He was pressed for time and divided the book into five sections and delivered five addresses accordingly. The expositions were clear and adapted to the audience, they were scholarly and not pedantic, they were spiritual without being fanatical and altogether they were wisely put. Brother Lipsey made us all feel that this was the most important portion of the Bible.

The audiences were good throughout, even the last night the people came in the rain. It was a good week for our church and our gratitude to Brother Lipsey is large and deeply felt. If any church should be able to obtain the services of Dr. Lipsey it would be unwise not to do so. For instruction in practical Christianity, this book is important indeed. Here is our hand, Brother Lipsey, with a cordial solicitation to come again.

—S. L. Morris.

The rally held at Palestine Church, where an all-day meeting was enjoyed, was well attended by ladies from Griffith Memorial, Utica, Palestine, and Salem. Mrs. W. Y. Quisenberry, mission study leader of the Hinds County Association, spoke in behalf of the mission study and urged that all ladies have books of their own wherever it was possible in order to get best results. Mrs. D. A. McCall, literature chairman, outlined the idea of the individual report of every society which will be shown in chart form at the association in the fall, showing how many members and how many subscriptions to the Baptist Record, Royal Service, Home and Foreign Fields, and World Comrades are in each society. She urged that literature chairmen be named in each society and that these send reports every quarter to her, showing progress of the society in getting new subscribers. Mrs. J. S. Deaton brought an impressive message on Stewardship, and Mrs. Vernon Biggs conducted a roundtable discussion of the personal service work. Mrs. L. R. Williams led the morning devotional, and Mrs. Owen Williams the afternoon.

At noon the ladies spread their lunches together and an old-fashioned picnic was enjoyed. The ladies of Palestine had brought such an abundance of good things that the individual lunches were hardly needed.

### THE LATEST HOME MISSION BOOK

The latest Home Mission book is by Dr. E. P. Alldredge, entitled "The New Challenge of Home Missions."

In this book Dr. Alldredge marshals his facts in a great way. The sweep of the volume is masterful, the facts are startling and the challenge of a new and greater Home Mission program is thrilling. Its study will bring a new conviction of the strategic value of Home Missions. The book ought to have a circulation of 100,000. It is published by the Baptist Sunday School Board, Nashville, Tennessee. The price is sixty cents and can be had from the Sunday School Board, the Home Mission Board and the various Baptist State Book Stores.

—B. D. Gray,  
Corresponding Secretary.

### AMERICAN BAPTIST THEOLOGICAL SEMINARY By O. L. Hailey

It seems desirable to furnish the Denomination some specific word concerning our American Baptist Theological Seminary, our Seminary for the education of Negro Baptist preachers.

It will be remembered that the Southern Baptist Convention has erected a building and is helping in the maintenance of the Seminary by paying one-third of the running expenses of the school. Our source of income is the one-half of 1% of the Unified Budget. This, at the present

expectations, should produce for us something between \$12,000.00 and \$15,000.00 a year. That leaves us a small margin after the expenses of the General Secretary (which is myself) and the school are paid. We need to provide a fund with which to erect another building in a short time—not immediately.

There are now thirty-six students in this the third year of the school, and they are doing good work.

The National Baptist Convention, because of the heavy expense of building their Publishing House, has found it a little difficult to keep up with their side of the expenses, but they have taken hold of it with vigor and within another month should be able to pay all of their part of the maintenance.

If the Denomination will just help us along even as much as they are now doing we will be able to make of this a strong school and there is great need of it. The Negroes themselves express very high appreciation of the help which the Southern Baptist Convention is giving them.

I wish very much that our pastors would seek to cultivate close, friendly relations with their colored pastor neighbors. They will find any expression of good will and sympathy to be very much appreciated.

From time to time I shall be glad to keep the Brotherhood informed as to the progress of the Seminary.

### WARP AND FILLING

#### EDITORIAL

These were terms used many years ago by housewives who wove their own cloth on looms in their own homes. Maybe some people would understand better if the terms "warp and woof" were used. Call it to suit yourself. The warp is the thread which extends lengthwise in the making of cloth and the woof or filling is the thread which runs across the pattern. It takes them both to make the cloth.

And it takes two things to make the gospel of Christ; or to say it differently and better there are two aims of the gospel of Christ, two purposes it accomplishes in every man who believes it. These two things are to make him safe, and to make him sound. He must be "safe and sound". We are not talking about his being theologically sound, but his being morally whole.

The word sanctify has a double meaning. It means both to separate and to make righteous. The gospel does both; it declares a man righteous, and it makes him righteous. These two meanings will also be found in the word justify. It means both to declare righteous and to make righteous. Paul does not hesitate to include both of them in the gospel which he preached. There was never a man who preached more clearly and forcefully that a man is saved by faith than Paul did. He was not afraid to preach it. He would have been afraid to preach anything else. But salvation with Paul did not mean simply to be put in a safe place where you would never again be in danger of being lost. It meant all that and more. With him salvation also meant the changing of a man's inmost nature, the producing in him of a righteous character and correspondingly righteous conduct.

In saying this we are not guessing at it; nor are we setting up or defending any particular type of theology. We are simply undertaking to interpret the scriptures, or to let them speak for themselves and say what they want to say.

Here is the scripture we have in mind. Read it altogether and read it carefully—Romans 8:1-4. "There is, therefore, now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

It is evident from this reading that Paul speaks of the Christian as not merely free from the condemnation of sin, but free also from the control of sin. In another place in this same epistle he has said, "If while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his LIFE". And in the verses quoted above he says "the law of the Spirit of life freed me from the law of sin and death".

He is speaking here not of a legal transaction by which the condemnation is removed through the substitutionary death of Jesus, but of the vital communication of the Holy Ghost, the Spirit of life, who has come into control in the life of the Christian and determines his conduct and molds his character. Our conduct is now no longer governed by the mastery of sin over us. That mastery has been broken. Another control has been substituted, the law of the Spirit of life in Christ Jesus.

There is no desire or effort here to minimize the value or importance of the substitutionary death of Christ. That is clearly taught: "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh". He passed sentence upon sin and executed it, and we are safe from harm for that reason. No condemnation can come to those who are in Christ. But notice that the gospel does not end here. It is not sufficient to estop the execution of the justice of God upon the sinner. Read on into the fourth verse. This was all done, "that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit". The whole purpose of the gospel of substitution is in order to make possible the production of righteousness. The gospel makes us safe that it may make us sound.

It is not enough to preach the substitution of Christ, his death in our stead; we must show that it is the purpose of God in Christ to produce righteousness in us. A gospel that does not preach righteousness is not the gospel of Christ. Substituted righteousness? Yes, and imparted righteousness. A man who preaches the substitution of Christ and does not show that it produces a change in conduct is like a man who offers to install a whole system of electric lighting, heating and power in your home, but says you are not expected to use it.

There are some people who spend all their time preaching the warp of the gospel, and never say anything about the filling. No wonder they become warped. There are others who are always preaching the necessity of obedience, but who never show, perhaps they do not know, that this obedience is made possible only by faith in the full gospel of Christ. Remember that if we died with him, we shall also live with him.

Dr. J. F. Love of the Foreign Mission Board writes a letter of appreciation for the many assurances of faith in the Board since their recent unfortunate experience with the treasurer, and for the many contributions which have come in to make good the deficit. A Negro pastor in Richmond was among those making these special contributions. From all we have heard the amount of the defalcation must have been practically made up in various ways, and we rejoice that the Board is in better condition financially than before the defalcation was discovered.

The Word and Way takes to task Dr. Wayman, president of William Jewell College for saying in chapel that "The Bible and truth need no legislation to protect them". He was speaking in opposition to laws forbidding the teaching of evolution in schools. The Word and Way says properly and truly that he makes a false issue. It is not a matter of protecting the Bible and truth, nor is it a matter of asking the legislature to interpret the Bible. When men cannot meet the real issue squarely like men, they are tempted to make a fictitious issue and stage a sham battle.



## THE SOUTHERN BAPTIST HOSPITAL

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital in New Orleans pays its operating expenses from its earned income and participates in the Cooperative Budget only to pay the debt incurred in constructing and equipping it. Not a dollar received from South-wide funds is used in operating expenses, not even for charity cases.

The Hospital buildings, equipment and grounds cost considerably more than one million dollars. Of this sum the Louisiana Baptist Convention gave \$100,000 from its State funds and the Home Mission Board furnished \$250,000, which is the limit of its liability, under instructions of the Southern Baptist Convention. Friends in New Orleans and elsewhere have contributed also. But there is a debt of \$550,000 in addition to the above incurred in building. It is this debt that is being cared for by the Cooperative Budget.

The Southern Baptist Hospital is entitled to participate in the Budget because the debt is a Southern Baptist debt, made by specific instructions of the Convention. New Orleans is recognized as one of the greatest mission fields in America for our denomination. The Hospital was established primarily as a missionary agency. Already it has done much to fortify Baptist work and enhance Baptist prestige in New Orleans and Louisiana.

### A Great Mission Field

Not only New Orleans but the whole of southern Louisiana is an untilled mission field for Baptists. There are three entire congressional districts in which there is not a Baptist church. There are fifteen parishes, or counties, without a Baptist church. There are tens of thousands of persons outside of New Orleans who do not speak English. We have had many patients in the hospital who spoke only French, or Italian, or Spanish. The largest single group of missionaries employed by the Louisiana State Mission Board are French speaking preachers; and the second largest preach in Italian. The only Baptist academy in the State employs the French language in its classes. Of course, every well-informed person knows of the large foreign element in the city of New Orleans—the predominant groups being French, Italian and Spanish.

Now, Southern Baptists had spent hundreds of thousands of dollars in New Orleans over a period of seventy-five years, without making a noticeable impress upon the city. It is reliably reported that less than ten years ago a distinguished banker in this city expressed surprise when a prominent business man, at one time president of the Louisiana Baptist Convention, referred to himself as a Baptist; the said banker stating that he thought the Baptist denomination was made up of negroes only. Baptists in Mississippi, of Georgia, or of Virginia, may smile at such ignorance on the part of a man intelligent enough to be president of one of the largest banks in the South. But the simple truth is that such was the insignificance of Baptist churches in this city, great numbers of intelligent folk here did not know they existed.

That time has passed. One night last week the Baptist State secretaries of the South were entertained at a dinner by New Orleans bankers and one of the entertaining bankers in his after-dinner remarks stated that the Southern Baptist Hospital had given Baptists a place of distinction they did not have before the hospital was established. He also said that Baptist credit today is recognized by banks of New Orleans and other cities as never before, largely because this hospital gave opportunity for financiers to learn of Baptists what they had not known before. Such recognition cannot but have a reflex influence upon the missionary activities of the denomination.

### A Blessed Ministry

The Hospital serves the sick as a Christian ministry. Many have been the cases which have been brought under the blessed influences of the

Gospel here. The sweet spirit of Christian nurses and others has often been commented upon. The daily chapel service has brought comfort to not a few. The very fact that the hospital is Baptist is worth much to the denomination; and that it is Christian turns towards Christ the thoughts of those who feel its influence.

Moreover, the Hospital does a worthy charity work. More than \$19,000 of such service was given to the poor last year. No one has ever been turned away for lack of means. Today there are twenty-six free patients in the house, among them being a French missionary, an old woman without a family, two aged men and a number of little children, all of whom would otherwise suffer, and possibly die from lack of adequate medical or surgical treatment.

In the Cooperative Budget? Yes! A thousand times yes. For surely the great host of Southern Baptists can pay for these buildings in which to render such a service to the denomination, the needy sufferers, and to Christ!

New Orleans, Louisiana,

## THE SUSPENDED MISSIONARIES

By Zilpha Ellis Mansell

The January issue of Home and Foreign Fields contains a page of letters from returned Missionaries expressing their great astonishment, sorrow, and distress caused by the ugly letter which we have forced our Board to send out notifying them of the scarcity of funds and that unless more is received it will be impossible for them to return to their fields of labor.

As I read these letters there came to me a vision the like of which occurred two thousand years ago. Then came the thought, How like Jesus are these Missionaries. They have given up home, loved ones, comforts, friends and prosperity. Like him, they have no place they may call their own where they may lay their heads. How like Jesus! They have gone out without purse or scrip assured that the workman is worthy of his hire and trusting in the promise that God would supply their needs.

How like Jesus! They are now being crucified. We are crowning them with the thorns of sorrow and disappointment. We are piercing their sides with the sword of doubt and unfaithfulness. We are placing the bitter cup of mockery to their lips. We are nailing their beautiful hands and feet to a cross of ingratitude and shame.

Yes, How like Jesus! As they hang suspended there, with crushed and bleeding hearts, down through these letters I caught the echo of that last prayer, "Father forgive them for they know not what they do". Father, forgive our people in the home-land. They have not willingly withheld that which thou didst set aside for our support. For, Dear Jesus, they have not seen as we have seen, the lame made to walk, the blind made to see, the deaf made to hear and the lepers' spots cleansed. They have not heard as we have heard, "Go tell the Story NOW". They do not realize as we do, how many thousands in heathen lands are dying every day and going down to Christless graves because they have never heard the Gospel Message.

And the prayer continues—"But, Father, if our remaining in the home-land is to enlighten our own people, the people whom thou hast chosen to be the light of the world; the people to whom the heathen are looking for the Gospel message; the people who are to be instrumental in bringing the Kingdom,—if our stay is to help them see their stewardship obligations, then we shall willingly stay even though our hearts are yearning for the work to which thou hast called us".

As I meditated on this scene I found myself communing with God, and I said, "Lord Jesus, I shall strive harder during the year 1927 to bring the whole tithe into the store-house; and not only the tithe, Blessed Master, but the free-will offering; and then grant, Dear Lord, that ere the year shall have closed I may have the privilege of experiencing what it means to give that which

is sweetest and best of all, the sacrificial gift".

Brother, Sister, God did not call these men and women to give their lives to this service and then not provide for their support. So I am forced to believe that although they are being held at home, it is not the will of God nor is it their will; but it is because Baptists have robbed God of that which he set aside for their support. But you say, "Wherein have we robbed God?" The answer rings back clear and strong, "In tithes and offerings".

Missionaries, should you not be permitted to go back to your fields of labor, God will not let you suffer. He will bless your stay with us. The work you have already done among the heathen will continue to live; and the souls that will perish whom God has called you to reach in the lands beyond the sea will not be required at your hands. Their blood will be upon us back in the home-land who have failed to do our part.

Reader, the question is not, "How many will Baptists have to answer for?" It is, "How many of these will you have to answer for?" "How many will I have to answer for?" Jesus says, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me".

Brother, Sister, let us think on these things. I believe God is putting Baptists to the greatest test to which he has ever put them. Are we as Baptists justifiable in telling these Missionaries they can not go back to their work? If I understand God's word aright, I say we are not, and neither shall we be justifiable until every individual Baptist can say, "I have done my best"; and I do not believe this can be said until we have paid the tithe, given the free-will offering, and made the sacrificial gift.

## WHAT THE PASTOR EXPECTS OF THE SUNDAY SCHOOL

By J. N. McMillin

First of all, the pastor expects that the Sunday School shall be a real school, a place where the Bible is taught to the present and future membership of the church. And to do this requires a trained teaching force, or teachers willing to take the necessary training, or those who have a mind to take up those studies which will fit them for their high vocation. One of the greatest faults of Sunday School work is that often it does not really teach. Remember that the Sunday School is the church teaching its present and future membership.

The second thing the pastor would like to stress is that it is not enough that the school teach those who come, but that it should hold itself responsible for the enlargement of the school till it shall equal its possibilities. For instance, we have 250 present, which is a goodly number, and not at all to be belittled. But if our possibilities should be discovered to be twice that number, then our school is not reaching its possibilities, and is not by any means what it ought to be, regardless of what is done for the 250. We must remember that our responsibilities are as great and far-reaching as the possible constituency of the school. Let us put our school up against the background of our possibilities, and then undertake to measure up to that. Of course, it goes without saying that we can not merely guess at our possible size, but we shall have to know our territory, by a census, or in some other way, else we shall simply be working in the dark.

The pastor, therefore, expects that the Sunday School will give time and prayerful planning and thought to its organization. Organization is not everything, but it is absolutely essential, if we are to have an efficient school. This will mean that all of us—pastor, heads of departments, teachers, officers and all—will co-operate with our superintendent in carrying out his plans. It means that we shall be loyal to our church-selected leadership. It means that we shall take our part seriously—that we shall count our work so important that we shall be glad to give time, thought and much prayer to the undertaking.



This is just now one of our imperative needs.

The fourth thing is that the pastor expects the Sunday School to be in all phases of its work evangelistic. After all, the leading of those under our influence to Christ, and into an active Christian life, is our great objective. If we do everything else and fail here, then have we failed indeed. And so the pastor expects all workers in the school to be much in prayer to the end that our school may become a great soul winning agency. Surely there is no finer opportunity than that of the Sunday School teacher to bring people to Christ.

Now it seems to the pastor that all of this stresses the necessity for consecrated effort on the part of all of us. In no sense is the pastor saying or even intimating that we have failed already. What he is insisting upon is that we should make better our school along all lines of activity. We all desire to have an efficient church. Well, this is the way to have it. In these days, it is hardly possible to have a great church apart from a great Sunday School. If we shall build a great school, if we shall fill to the full the measure of our responsibility as a school, if we shall regard our school not as a mere phase of our work, but as the crux of the whole matter, and seek the preparation and leadership of the Holy Spirit in prayer, then I believe our splendid body of teachers and officers will see such growth in the work that all will be inspired to greater efforts for the Master's Kingdom. And we shall see the Lord's work prospering in our hands. And we shall have a great church. Let faithfulness be our high and holy ambition. Let us rededicate ourselves to the mighty task before us. Let us rejoice that the Lord has counted us trustworthy by calling us into His service.

### CHANGING PASTORS

L. E. Hall

Several weeks ago the Record contained an article from A Deacon. It had some mighty good things in it, about lazy preachers, and some other common failings. A few weeks later the Record contained an article which lambasted Brother Deacon, pretty severely. This, too, had some splendid things in it. Really, they were "Eye openers". If Brother Deacon and Brother Preacher will give us more like the two referred to, it will do us all good. There is room for improvement with both preachers and churches along the lines discussed. There are causes for the troubles they name.

I want to write something about one of these causes. It is the constant changing of pastors. I heard a good brother say that he did not believe that there were a half dozen Baptist pastors in Mississippi that felt at all settled for even a small number of years, where they are. Why is this? Every pastor and every church ought to know that it takes several years' association with his people in order to learn them sufficiently to serve them as they should be served. Any really useful preacher knows that he has been the most useful where he stayed the longest.

Brother A receives a call to the church at Style-town. He goes. In a short time a letter from him is seen in the paper which tells of his glorious arrival. He has found the place, at last, and the Lord did it. His reception was an ovation. The pantry was full to overflowing, and the table fairly "groaned" under the weight of "good things to eat". A few weeks later you have seen a letter from one of the members telling about the progress the church has made since the coming of the new pastor and how greatly they are delighted with his wonderful preaching. You are led to wonder how this preacher and his "enraptured" church managed to live apart for so long a time.

In a year or two, you will see something like this from Brother A: "I have been called to the care of the church at Prosperity-hill, in Texas. I am loath to leave the dear people at Style-town, but my wife has always been predisposed

to malarial troubles, and has suffered greatly from it since we came here. It seems that we will have to go on, ON HER ACCOUNT". Malaria means mosquitoes. People will naturally wonder how a lot of mosquitoes managed to get in ahead of the Lord's purpose and spoil so complete a paradise as existed at Style-town. On investigation it is found that the salary at Prosperity-hill is several hundred dollars more than it was on this side of the river. People naturally wonder again, if that difference did not help the mosquitoes in determining the move.

Another thing that has not come to the surface is the fact that just a short time after Brother A entered upon his work at Style-town, Sister Gofast noticed that the style devil, over at another church, near by, was getting the lead in "up-to-date" singing, and in the putting on of airs, generally. She hints to Brother A that he should get a move on him. Brother A has a little too much self-respect to allow himself to be transformed into a pious Jumping-jack. Then you hear something like the following from Sister Gofast: "Brother A is a very good man, and I like to hear him preach, BUT". Old Brother Watch-em has had an eye on Brother A's family. He believes that a preacher's wife is called to preach, and she must be very solemn, long-faced and sanctimonious. He also believes that his children are called to preach, before they are born, and he can't bear to accept the fact that they are not. He likes Brother A, BUT. He is a good man, BUT. The real truth of the matter is, Brother A has been butted around over creation until he is tired of it. He wants to get away from it, and he lays it on the mosquitoes.

Every brother, preacher or what not, knows that most of the pastors in Mississippi are raking straw to fall on. They are expecting to go down, and they want to fall as softly as possible. I most positively declare that I once heard two men discussing this matter, and one of them said: "The people don't know where they are at. The preachers are getting big salaries and they are afraid they will lose their jobs if they tell them the truth. What else can that mean than that the PEOPLE DON'T WANT TO HEAR THE TRUTH? The preacher would take no risk in losing his job for telling them what they want to hear."

These constant changes are discouraging and demoralizing. The minister of the Gospel has authority as well as obligations. He has responsibility as well as duty. If he condemns the evils of his time, and warns the evil doer, he is accused of trying to "lord it over God's heritage". People forget that they have no right to lord it over him.

In my boyhood days I knew a man who always had a good horse. He owned a small plantation, and kept a horse for his buggy. I don't remember ever to have seen him on horseback, nor do I remember ever to have seen him with an inferior horse. A friend told me in after years, that he asked Mr. Aultman how he managed to always have a good horse. He said, "I take care of him. He is well fed, and watered regularly. He is curried and brushed when he needs it." My dear brethren and sisters, that man had more sense than most of our churches. Many of them curry and brush with a vengeance, but kindness and plenty of something to eat, are not always in evidence. If your pastor is not what he should be, in the matter of industry and consecration, try a little more loving kindness. It will help him and you won't be running the everlasting round of changes. You will have a good pastor and your church will prosper. Brother Aultman's horse always looked to me as though he was proud of his master. Just a slight movement of the reins, and he was off. His head up and the sound of his nimble feet on the hard road beneath him, would remind you that something more than an old "plug" was passing. I never knew Brother Aultman to swap horses. Do you see the point? Try this, and your pastor

will hold his head up. He will serve you well, and you WON'T WANT TO SWAP.

### DOGMATISM IN RELIGION

In his address before a body of scientists in Los Angeles, Cal., Dr. R. A. Millikan, the winner of the Nobel prize and an internationally famous physicist, is quoted as saying:

"We must learn to get away from our assertiveness and dogmatism, whether scientific or theological. I see overassertiveness from scientists in connection with such things as the late evolution trial and I see on the other side, assertiveness on subjects about which I know nobody knows anything."

What he has to say about the dogmatism of science is in accord with the true spirit of science and is greatly needed. But he is in error as to the dogmatism of theology. There are many, we know, who agree with Dr. Millikan that real religion is as free from the spirit of dogmatism as real science; but they are certainly mistaken. Theology, if it is Christian, must bear the burden and reproach of being dogmatic. It cannot be otherwise, and for the simple reason that this theology rests on revelation. What God has certainly revealed must be positively asserted as unchangeably true, and any hesitancy to make this assertion proceeds, not from modesty, but from a lack of faith. If theology rested on human investigation, as does natural science, dogmatism would then be foreign to its true spirit.

Dogmatism in religion is really offensive only in those matters not clearly revealed, and, it should be said that the realm of these is not small. In all the great departments of interpretation and of application there is room a plenty for modesty and lowliness. And perhaps it was of these realms of theology that Dr. Millikan was thinking when he rebuked the spirit of "assertiveness and dogmatism" in theology as well as in science. —Baptist Courier.

### COLLEGE ATHLETICS AND THE STATE OF DENMARK

The dominant interest of higher education in the United States seems to be about this: To devote three months of every year to the development of All-American football players, and the remaining nine months to proving that your opponents are a set of blackguards. This, we are assured, produces a citizenship uniquely qualified to furnish light and leading for the nation. The latest football season closed only two months ago. It had hardly been finished before the pages of the papers began to fill with reports of sundered relations between schools. Interspersed were threats of other sunderings. The western conference, which has given evidence of a sense of lively responsibility for keeping its athletes as clean as possible, went into secret session. Out of this has come a lengthy and intricate set of rules for the regulation of recruiting among secondary school athletes. And now, to add a piquant sauce to the whole, the captain of a Harvard team shouts to the public what has been whispered about Cambridge as to the manners of Princeton players. The tale is one of gouging, biting, breaking bones, and the free employment of gutter language. Princeton, naturally, is indignant. The whole situation serves to show the ridiculous position which athletics—football in particular—occupies in American college life. There is not the faintest flavor of amateur sport about this sort of thing. This is nothing but the devotion of institutions to the development of professional gladiatorial contests, properly staged in huge stadia, and correspondingly cheered by a sport-mad public which is only vouchsafed about one heavyweight prizefight in three years. The current spasm of mud-slinging, together with the implications behind the new treaties, indicates that the time has come when our colleges must deal drastically with this mania, or else resign to special institutions like Johns Hopkins the responsibility for providing an honest higher education. —Christian Century.

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## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### WHAT IS LEFT TO GOD?

A visitor to the Gulf Coast walking along the sandy beach where hardly a sprig of grass would grow, met an old Negro and asked him how he managed to keep from starving in a country like this. The old man waved his arm toward the wide stretch of waters, out of which the mists were rising and said, "Boss, how you 'spec' anybody ter starve wid God A'mighty's smoke house right here at 'em?" African philosophy often arrives at the truth sooner than Saxon sagacity. And the lesson we got from him was that here is one place which still belongs to God.

How few still remain to him who made them! We speak of our ancestors having conquered the wilderness and possessed themselves of the lands from sea to sea. We are now talking about the conquest of the air. Who owns the heavens above us? Whose space is that the flying machines are disturbing? Whose atmosphere or ether is that the radios are gobbling up? Congress is called on, and Mr. Hoover rushes in with a claim to control the air. The dreary wastes about the poles and the desolate sands of the desert were about all that God had left from the rapacity of man a few years ago and now the ownership of these is in question, and many claims for possession are being thrust forward. Who owns the earth and the sea and the sky anyway?

Maybe these are not problems for the political economist merely. Are they not matters to be determined on the principles of religious and Christian stewardship? Who gave one man the right to own a thousand acres of land, and to thrust out the poor wretch who is looking for some place to call a home and to make a living? No, we are not raising, primarily, a political or economic question; we are anxious to awaken a Christian conscience. Does the earth belong to the man with the biggest fist? Are we aping the ape and following in the footsteps of a gorilla and ourangatang ancestry in claiming what we can lay our hands on?

In the settlement of Europe the man with the biggest stick and the strongest arm took possession of the land, clubbed the rest into subjection, and became feudal lord. In America fire-arms were substituted for the big stick. And now the man with the shrewdest head for business. Mr. Ford has gone from \$28,000 to a billion in less than twenty-five years. And he is conspicuous among many lesser lights.

Has God abdicated and renounced title to all that he has made? That which you call your property, is it yours? Or are we simply stewards of the manifold goodness of God? Has he put it into our hands as a trust to be used for the world's good? Or have we seized it as usurpers, and are we now employing it for the satisfaction of our own lusts? The world turned over on its hinges on that day in Jerusalem when of a little group of the followers of Jesus it was said, "And not one of them said that aught of the things which he possessed was his own—

and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of houses and lands sold them, and distribution was made unto each according as anyone had need".

### NEWNESS OF LIFE

In the sixth chapter of Romans Paul is telling how being a Christian produces a life of righteousness. He says it is impossible for a Christian to continue the old life of sin, because he died to sin. That was the significance of their baptism, that they had died with Christ and had risen with him. The resurrection life of Christ which is the result of the working of the glorious power of God is continued and reproduced in every one who has died with him.

But what we are most interested in just now is the newness of that life, with the emphasis on the newness. The word life is one of the very greatest words in the New Testament, and does not mean a continued existence merely. The mummies of the Egyptians have had a continued existence and are likely to have for a long time. But they do not have life. Running water is used as a symbol of life in the New Testament, but stagnant water never. It is the difference between a well and a cistern.

The Christian life is being constantly renewed, and so is inexhaustible. Jesus said, "He that believeth on me, from within him shall flow rivers of water". Again, "The water that I shall give him shall become in him a well of water springing up unto eternal life". Paul said, "Though the outward man is perishing, the inward man is renewed day by day". It used to be a habit of the brethren to say while praying, "Past blessings do not suffice for the present". It is the glory of the religion of Jesus that it brings the inexhaustible supply of the grace and power and life of God within the reach of every believer. Paul prays for the Ephesians that they "may be filled unto all the fullness of God". Jeremiah says, "God's mercies are new every morning".

The Christian life cannot be stale. There is a freshness and newness for each day's living. Just because it is life it is always new. You cannot do today's work on yesterday's supply of grace. Jesus taught us to pray, "Give us day by day our daily bread". Jesus said, "I am with you all the days", specifically indicating the separate units of time. But not only is his grace imparted to us from moment to moment, we are to manifest the newness and freshness and vigor of his constantly imparted life. The pale and sallow cheek is no symbol of piety. There is in a genuine Christian a resurgence of life which resists disease and gives a healthful glow to all we do. There ought to be the wholesome emanation of the spirit of vitality in all our attitudes and conduct.

Baylor Hospital was given \$25,000 as an endowment fund for charity work.

Drs. F. M. Masters and A. H. Autrey were recently elected evangelists by the Arkansas Baptist Board.

The church at Decatur is said to have worshipped in their new house the first time on last Sunday.

Pastor E. F. Wright of West Point reports that his church is dividing their budget this year 50-50. That is they give as much to denominational work as to their own local work.

A new Home Mission Study Book is just off the press. It is "The New Challenge of Home Missions", by Dr. E. P. Alldredge, assisted by Mrs. Una Roberts Lawrence. It is a fresh presentation of present day conditions, opportunities and demands on us by present day conditions in the South. One who reads it will have a succinct survey of the whole work of the Home Board.

The Christian Century says, "We do not have national prohibition in any true sense because Mr. Coolidge does not greatly care whether we have it or not".

Dr. E. Y. Mullins has expressed himself in clear, vigorous language on the question of enacting anti-evolution laws. No one challenges his right to his own opinions, and we respect him all the more because he comes out openly with them. But some of us would now like to have our honored and beloved leader champion the rights of the public school children into whose undeveloped and unreasoning and credulous minds the crude dogma of organic evolution is thrust by immature teachers with seldom if ever any question or explanation that will cause them to know that it is a theory used to explain facts and not a fact based upon absolute verities. Surely if people have a right to enact laws that will prevent the teaching of anarchy to their children, they have an equal right to pass laws that will prevent the teaching of anything that will hamper the full development of the spiritual and moral natures of their little ones.—Baptist and Reflector.

Wanted, an artist. We should like to borrow Mr. Alley's pen for a bit, and he might throw in the use of his hand and his head. There is a picture which ought to be drawn. Its name is "Academic Freedom", or liberty of instruction in our tax supported schools. There stands the teacher, spectacles, hickory stick and all and he has a pot of hot soup labeled Evolution, which he is feeding to a bunch of youngsters of all ages and conditions. They may not want it; that makes no difference; we must have academic freedom. Some are trying to break out, but there stands a big policeman, named "compulsory education law", and he is seeing that the professor gets a square deal, whatever happens to the kids. One of these is evidently suffering with severe nausea and abdominal retching. Hold his nose; he's got to take it for this is academic freedom. The mothers of these boys are gathered at the door in protest against the soup or slop that is being given them. "Let my boy out." No, he's got to take it; for we believe in "academic freedom". "That's my boy you are choking with that spoon!" Your protest is vain; we must have liberty. Mr. Darwin is a bit disturbed as to the result of all this. Mr. Darrow is in high glee. The whole flock of mothers may protest. All those who believe in Genesis may denounce it. But academic freedom must be preserved. Whose freedom? Page Mr. Alley.

Southern Methodist Educational Association, meeting in Memphis last week declared against the enactment of laws forbidding the teaching of evolution. The resolution was introduced by the president of Duke University in North Carolina, which has lately come into the possession of several million dollars and is feeling quite independent. The resolution sounds harmless and has that happy or unhappy quality of being capable of various interpretations, according to which way the wind is blowing, after the most approved modernistic strategy. It says: "We put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges". That sounds innocent, and what it says—we could endorse; but what it means is another matter. Everybody is supposed to be in favor of "the proper teaching of scientific subjects". But the reporters of daily papers are not fools. They hold their jobs because they are understood to know what people mean when they talk. They understood that these gentlemen were opposed to anti-evolution legislation. But Mr. "Facing Both Ways" is as prolific as a bunch of rabbits. And when someone tells you he is "opposed to the legislature interpreting the Bible", you don't have to call in Solomon and Socrates and Plato and Aristotle and Darwin to sit on the jury to find out what he means.



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## Convention Board Department

R. B. Gunter, Corresponding Secretary

### FOREIGN MISSION BOARD DEBT REDUCED

Some have misunderstood the report of the Foreign Mission Board concerning the defalcation of Treasurer Sanders. As a matter of fact, the reported indebtedness of the Foreign Mission Board was reduced by the sum of about \$60,000.00 by the discovery of the defalcation. The property of Sanders, which is now the property of the Board, amounts to \$35,000.00. His Fidelity Bond was for \$25,000.00 and the Board is the recipient of these two sums, totaling \$60,000.00. The \$103,000.00 stolen by Sanders was counted as part of the Foreign Board debt, whereas some have thought the reported indebtedness was increased by that amount.

It is fair to the people to say that it is more than \$65,000.00 less than the amount reported about the last of November; for one man gave \$5,000.00 in addition to the \$60,000.00 derived from Sanders' property and bond. Many other gifts have been made, not included in the above.

If people did not come to the Board's rescue with added gifts before the defalcation was discovered, there is no good reason for doing so now when the indebtedness is so much less than it was. The discovery of the defalcation reduced the debt. The Foreign Board receives 25% of the regular contributions and many specials besides. In North Carolina last year the Foreign Board received more than 40% of all money contributed to denominational interests.

Our Home Board indebtedness is larger than that of the Foreign Board; but the Home Board receives only 11 1/4% of the Budget receipts. The Home Board does not reach out for "specials" at the expense of other participating interests. We are under as direct command to give the Gospel to the foreigners in the Homeland as we are to give it to them in Foreign lands. The Home Board debt is as much a Baptist debt as is the Foreign Board debt. This is true of all Southwide debts. The writer is for paying all of them in an equitable manner. But let's furnish our people with all the facts while we are doing it.

We would not withhold one cent from Foreign Missions because of the defalcation any more than we would cease to do banking, or to pay taxes because of the defaulters in the business world. We should not for one moment question the right of an individual to make his "special" offerings, or the right of the Board to receive such gifts. The only point is that people should not make special offerings because they are under the impression that the Board's debt is more than it was, when as a matter of fact it is less. Some of our brethren have not so understood it.

### "ACADEMIC FREEDOM" VIOLATES A PRINCIPLE

"Taxation without representation" used to mean that a man was taxed to pay for what he did not want, and for which he was not given the privilege of voting on, and for that which he believed to be wrong. Such was called "tyranny".

The present day advocates of "Academic Freedom" do not believe what they advocate. They do believe that teachers should teach evolution in tax supported schools and that parents should pay for the teaching at the risk of having the faith of their children in the integrity of the Bible undermined or overturned. But they would rebel if they were required to pay a teacher who taught that the Bible is wrong when it teaches that a man should not be a bigamist.

The "Academic Freedom" advocates mean that they believe in such freedom so long as the teachers teach what they believe. For who wants to

pay a man to do that which is contrary to what he wants or believes to be right? The man who advocates freedom in teaching should establish his own school and pay the bills if his teaching is subversive of the faith of his employer. His self respect and sense of fairness demands such a course.

Some claim that our children should be taught the theory of evolution in our schools because they will have to meet the doctrine at every turn of the road and will be unprepared for it if not taught "the facts about it" while in school. There is a danger even there. The danger lies in the teacher as well as in the theory. The teacher may teach as fact that which is only theory. When H. G. Wells wrote his outlines of history he was supposed to be giving only facts; history being a record of facts. But Mr. Wells introduces evolution as a part of history. Teachers of the evolution theory sometimes teach the theory as a fact. They contradict with the theory the Bible account of the origin of man. Since we are not permitted to teach the Bible account where is the fairness in having to support others who teach theories which contradict the facts? Somebody please show us the fairness.

### "SIT DOWN QUICKLY, AND WRITE FIFTY"

There are in the parable known as "The Parable of the Unjust Steward" three characters which claim our attention.

The first is the lord who owned certain goods. We do not know the nature of the goods. But they were goods which he desired to entrust to another who was to have general oversight over them and who would give instructions to others as to the use of them and would make returns unto his lord out of the increase caused by the use of said goods in the hands of those to whom the Steward entrusted them. Hence, the Lord is the first character of interest. We know very little about him except that he employed a Steward, entrusted his goods to him, required an account of him and then proceeded to fire the Steward. At least this is the inference.

The Steward is the one who receives the greater part of the discussion when considering this passage of Scripture. The interest centers around him because he was dishonest. Had he turned over to his lord vast proceeds he might not have been discussed so freely. When he saw he was going to lose his position, he exercised forethought and foresight by preparing for temporal habitations with those whom he proposed to favor at his lord's expense. He won the friendship of his lord's servants, it seems, by discounting their accounts. This discount was at the expense of his lord. It favored the servants directly and himself indirectly. He exercised considerable authority, for it seems that his settlement, in so far as the servants were concerned, was final.

The third character is the servant or servants. They used the property of the lord. They were due certain sums to him in the nature of oil and wheat in particular. This seems to have been paid, or should have been paid through the Steward who was due to report to his lord. The servants know how much they owed. There is nothing to indicate that they objected to the discount which the Steward offered. Evidently, the plan worked, for when the lord heard of it he commended him for his foresight. This does not mean that he commended his dishonesty. He simply commended him for having ability to look ahead. But the point of interest in connection with the servants is the fact that they were

bribed. In other words, they sold out their character for some oil and wheat. They were considering only immediate relief. Evidently, they did not take a long view, for they would have known that in the event this was discovered by the lord of the property that their relationship with him would come to an end.

Now, what is the relation in this parable? First, God Himself is the owner and has entrusted the management of His affairs to others just as did the lord of this property. He expects it to be used according to His expressed will. He expects those to whom He entrusts it to make a true report and the proper returns.

In the second place, the Steward at that particular time evidently represented the Jewish leaders to whom God had given His oracles. These Jewish officials were to give instructions to the people concerning the use of that which was Jehovah's both spiritual and material. They were to receive certain things from the people to be used in the Lord's service. This was especially true with the priests. If the parable has a present day meaning, the meaning is that the Steward represents the preachers of today. The preachers today are in part to intercede in behalf of the people in their priestly function. The preacher is to make known to the people Jehovah's expressed will concerning the Kingdom and all things which belong to Him. As the priest received offerings from the people for Jehovah's work, likewise the preacher is the one who is to inspire and inform the people in a way to cause them to render unto God the things which are God's. Paul did this in his day. Christ has commanded that the Gospel shall be preached unto the ends of the earth and that the work which He did is to be done by those who believe on Him. Suppose the preacher decides that it will be to his interest financially and otherwise for the people to neglect the commands of Christ with reference to the world and its needs. Suppose he says to them, how much do you owe my Lord in Foreign Missions, Home Missions, State Missions, etc.? Suppose he says to them, having received their answer, "Sit down quickly, and write fifty". Suppose he does this in order that he may make sure of his salary, or an abiding place. If he does, he takes his place by the side of the unjust Steward.

The servant in this parable represents the laity of today. We may still say "like priests, like people". The laity are dependent upon the preacher in large measure for information concerning the Lord's will. He is their leader and their instructor. It is true that they can read their Bibles and find out whether or not he is revealing his Lord's will. Perhaps, he teaches only a part of the truth. The laity can ascertain whether or not he is leading them in the fulfillment of the Lord's will. They know whether they are having part in sending the Gospel to those who have it not, or having part in preparing their preachers for greater service, or whether they are having part in the healing of the sick. In the case of the servants in the parable, evidently they had, prior to this, learned how much was expected of them, for they reported the amount which they owed their Lord. But they were bribed. Suppose the laity of today, having heard what their Lord's will is, listen to the pastor when he says, "Sit down quickly, and write fifty". When this is done, they too accept a bribe.

With this in view, we do well to turn the x-ray upon our own consciences, upon each individual member of our churches and upon our churches everywhere. Bear in mind what our Lord says we owe Him and then compare accounts. See what is being given by individuals and by churches to the work of the Lord and see if somebody has not listened to the unjust Steward, the preacher, who says, "Sit down quickly, and write fifty". You will find in many cases the unjust preacher has said "Sit down quickly, and write it nothing that you owe my Lord".



## COUNTRY CHURCHES

Recently a brother asked, "What is to become of our country churches? He states that in his Association two 'have given up,' and 'two others are pastorless.' The case of those four churches answers what is to become of many of them.

A church which is not constructively missionary cannot be progressive. To support the gospel in the spirit of Jesus is the secret of a healthy, happy church. It has been observed that the non-progressive churches seek the same type of pastors. But it is a good thing that they can't always get them. They like the name "Missionary," for it sounds good, and gives credit without contribution when a membership wishes to withhold God's money. However, in nearly all of the very weakest churches are a few faithful ones.

The hope of some of our country churches is in what may be accomplished by those few when the organization is dead. That is how soon they will consolidate, unless as it once happened, when a hurricane demolished two buildings. They came together and put the material of both into one; went to half and then full time.

Forming fields has been thought to be the remedy. Likely it is, but the isolated weak churches must be provided for by churches and pastors of fields formed nearest by. But consolidation is certainly going to be workable only in favorable cases. The sacred memories of buildings, grounds and cemeteries are often considered by the memberships from the wrong viewpoint. They forget the imperative necessity of the gospel for the living, without in any way making it necessary to desert the care of the cemetery.

The trouble in forming fields and retaining them as such has a two-fold difficulty to be overcome with time and teaching. One is to get the preachers to see and observe the necessity. The other is to lead the members of the churches to recognize the necessity; and to co-operate. When a field is formed it is to be regarded as ordained of God. And woe is me, if I accept one or more of those churches and break that field. But, alas, that we have some who do!

We will make more headway in field formation when our pastors of full time town churches refuse to pastor churches that ought to form fields and help to support capable pastors. But, alas, that we have some who will persist in doing so. Writer can name some of them. They need not cry, "We haven't got the preachers." For we have them. We have preachers with college and seminary training who are only asking that it be made possible to serve them.

This means that many of our country churches are averse to a constructively gospel program. They wish to be hearers only.

The churches and pastors must settle down together with the definite purpose of a series of years. If the support is weak they can make it possible for the pastor to have a home and ten to twenty acres as a resource to cut expenses.

The annual call is like the eating cancer in the effects on many country churches. They will keep it up until they are taught the folly of it. The annual call invariably aims at no adequate program on the part of either church or pastor, and usually hits it with accuracy. It opens the way to temptations, opposition, and church factions. It keeps the preachers looking somewhere else than where he is when he should be contented at his work. Why make annual call? Why accept the annual call? What Scripture requires it?

It is positively demoralizing to country churches and pastors, and keeps them eternally changing, starting, balking and stopping before anything is ever done with any sort of concerted action that leads to the highest type of country church organization and fellowship. What can a pastor accomplish with a year's demoralization, and then have to move on poorer than ever before? And a cry of failure following him on to the next place?

DeSoto, Miss.

C. T. CARMICHAEL.

## OCCASIONAL SELECTIONS

By J. N. McMillin

"It makes all the difference whether the thought of the name, or of the will, of God be the prominent one. If men begin with the will, then their religion will be slavish, a dull, sullen resignation, or a painful, weary round of unwelcome duties and reluctant abstainings. The will of an unknown God will be in their thoughts a dark and tyrannous necessity, a mysterious, inscrutable force, which rules by virtue of being stronger, and demands only obedience. There is no more horrible conception of God than that which makes Him merely or mainly sovereign will.

But when we think first of God as desiring that His name should be known, and to that end mirroring Himself in all the great and beautiful, the ordered whole of creation, and energizing through all the complexities of human affairs, and gathering the scattered syllables of His name into one full and articulate utterance in the Word of God, then our thoughts of His will become reverent and loving; we are sure that the will of the self-revealing God must be intelligible, we are sure that the will of the loving God must be good. Then our obedience becomes different, and instead of being slavish is filial; instead of being reluctant submission to a mightier force, is glad conformity to the fountain of love and goodness; instead of being sullen resignation, is trustful reliance; instead of being painful execution of unwelcome duties, is spontaneous expression in acts which are easy because of the indwelling love. He who begins with 'Thy will be done' is a slave, and never really does know the will at all; he who begins with 'Our Father, hallowed', is a son and obeys from the heart."

(Continued from page 2)

led not only to the establishment of this school but to the selection and purchase of the property we now possess, which consists of twenty-three buildings, giving us valuable material equipment for doing a glorious work. Our buildings include the M. E. Dodd Administration Building, Managan Chapel, the recitation building, women's dormitory—accommodating sixty students, men's dormitory—accommodating about sixty also, a small but convenient infirmary, library building, professors' homes and apartments for the accommodation of about sixty married student families.

In the past two years great improvements have been made in our property, which was sorely in need of renovation. Recently our campus has been beautified, and all in all our property has, through the fine taste and leadership of Brother N. T. Tull, our Business Manager, been so improved as to meet the approval and commendation not only of our Baptist people but all intelligent citizens of New Orleans.

We note with gratitude the practical interest of some individuals in donating a scholarship of \$160.00—\$20.00 per month—to enable some worthy student to pursue his studies at the Baptist Bible Institute. We mention the following: Dr. A. N. Pierce, of Lake Charles, La., is assisting a prospective missionary to China. The W. M. U. of Arkansas has given two scholarships, and the Mississippi W. M. U. one. We are grateful for this practical cooperation and seriously need and earnestly desire its perpetuation and extension. In this material world of ours, financial matters come forward with insistent and imperial demands.

Whereas we have a property worth a million dollars for our purpose, we nevertheless have a bonded indebtedness of \$300,000.00 and other indebtedness of \$25,000.00. Our only resource is in the Cooperative Program of Southern Baptists. It has not been deemed a wise policy to put a financial man afield for funds; therefore, as an institution we have, from the very beginning, been most strictly and even punctiliously loyal to the budget adopted by the Southern Baptist Con-

vention. The time has arrived when we must greatly enlarge our income or be severely crippled in our work and prevented from fulfilling the mission we were established to fulfill and which Southern Baptists have a right to expect that we shall discharge. The financial problem is the most serious one that we have to solve, and we regret to state that we are only one of many denominational enterprises that are similarly situated. We need wisdom, consecration, courage and money.

## MESSAGE FOR FORMER BLUE MOUNTAIN COLLEGE STUDENTS

From W. T. Lowrey, Former President

Oh say can you see on the mountain's fair slope  
What so proudly we hail as our loved Alma Mater?

With the pride of her past and her future's bright hope,

She's the gift of Our Father, Our God, Our Creator;

And her sunshine so far and the balm of her air  
And the fountains that flow eternally there  
Are but emblems of truths which predestined her birth,

The gifts of Fair Heav'n for the uplift of earth.

Oh say do you hear? For the listening ear

There's a sound in the air with the tone of appealing,

'Tis a voice from the past, increasingly clear,

'Tis a voice from the past, a message revealing:  
In faith and in prayer foundations were laid,  
With infinite care bright prospects were made,  
Go build on the basis so safe and secure,  
The prospect is real, fulfillment is sure.

Oh say do you see on the future's bright page

A scene for which angels might break into singing?

A scene to which turns the true heart of the sage  
When love of the truth sets his joy bells to ringing.

Go follow the pathway which others have shown,  
Go reap the glad harvest where others have sown,  
And our loved Alma Mater will uplift the earth  
With the truths high and sure which predestined her birth.

## A SIGNIFICANT OMISSION—WHY?

W. A. Sullivan

In the advanced Quarterly sent out from The Baptist Sunday School Board, Nashville, the Lesson Text, given for the Sunday School lesson for February 13th, 1927, is taken from the 5th and 6th chapters of Ephesians, (Eph. 5:25-6:4). The suggested subject for study in connection with the lesson text is "How to Make Our Homes Christian".

The paragraph from which the Lesson Text is taken begins at Eph. 5:22. It deals with domestic relations in the Christian home. 1. Relations of wife to husband, (Eph. 5:22-24). 2. Relations of husband to wife, (Eph. 5:25-33). 3. Relations of children to parents, (Eph. 6:1-3). 4. Relations of parents to children, (Eph. 6:4).

That part of the paragraph, (Eph. 5:22-24), dealing with relations of wife to husband is omitted from the Lesson Text as given in the quarterly. Who can suggest a reason why?

First Baptist Church,

Natchez, Miss.,

Feb. 6, 1927

Pastor L. V. Young at Port Gibson welcomed 90 new members last year. Many in the Sunday School, B. Y. P. U. and W. M. S. took the study courses during the year, 25 having only recently received diplomas in the Stewardship course. The Sunday School is now a Standard school. Of course, they have the Record in the budget.



The Baptist Bible Institute, which opened its first session in 1918, has put Baptists on the map in the city of New Orleans. For many years Southern Baptists through their Home Mission Board had been putting money into their work in New Orleans, but more has been accomplished since the time the Baptist Bible Institute was opened nine years ago than for fifty years previous. There are more than 250 students enrolled in the Institute. The enrollment a year ago showed 267, representing twenty-one states and territories. Every student is required to make a weekly report of practical assignments in mission work, and often as many as two or three dozen conversions are reported by the students for a single week's activities. The faculty will not endorse a student for a position as religious worker whose reports show a persistent neglect of personal evangelism. Five degree courses are offered: Christian Training, Theological, Missionary Training, Religious Education, and Gospel Music. Dr. B. H. DeMent has been president of the institution from its beginning. The Institute has valuable property worth a million dollars. It was fortunate to secure at a very attractive price the property formerly occupied by the Sophie Newcombe College, which is well adapted to the needs of the Institute.—Baptist Standard.

In Manchester, England, in the early days of the Salvation Army, at a time when the respectable public was much against it, a Salvation Army lassie was taken into court, charged with impeding the traffic by holding a meeting on a public street. The judges were against her. The witnesses and the public were against her. On the bench sat a judge, a thoughtful man of a distinct type. He heard the charge. He looked thoughtfully out of the window. "Obstructing the traffic?" "Yes." Looking at the girl, he said, "She has been guilty of obstructing the traffic on a very broad way where this court does not seem to have much jurisdiction," and taking off his gown, he laid it down, went down into the prisoners' dock and stood by her side, saying, "I shall stand with her through this trial." He meant, "As I look into the true inwardness of what this girl has done, I am on her side if all England is on the other side."—J. A. Francis.

The proposed treaty between Turkey and the United States was defeated in the United States Senate, on what is supposed to be moral and religious grounds, namely: that Turkey is still oppressing Christians. But the only Christian denomination doing mission work in Turkey, Congregationalists, favored the treaty. And the only Episcopal bishop who personally visited the country and made a first hand study of the situation, also favored the treaty. We do not know enough about the situation to have an intelligent opinion, and we are afraid there were others of this kind, even in Congress.

Many missionaries and others from the interior of China have taken refuge in Shanghai, a large part of which is a foreign settlement and under foreign control. Here they are comparatively safe. Great Britain, the United States and other nations are sending warships and marines to Shanghai for the protection of their people. Our government has requested both factions of Chinese to refrain from fighting in Shanghai. Most of the fighting is far interior, up the Yangtze River. The reports of Feb. 11, are to the effect that severe fighting is about to be renewed in the interior.

A cablegram was sent to Miss Elizabeth Kethley last week, asking her to return home on account of her mother's weakened health. She will probably sail Feb. 19th, and reach home before the end of March.

Brother W. T. Bounds of Vossburg has been taking the Record for 40 years, has been a Christian for 62 years, is now 77. He is anxious to see his church do more for the Master.

## Budget Department

By J. S. Denton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### THE KINGDOM FIRST

We have heard not a few sermons, comments and efforts in exegesis on Matthew 6:33, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you". The commentaries, which I have read on this text, and most of the exegetes I have listened to have sought to place the emphasis, it seems to me, on the wrong word. They have all emphasized the word *seek*, as if the injunction is to seek in order to get in. My judgment is that we have missed the full force and purpose which our Lord had in mind by placing the emphasis on *seek* instead of *Kingdom*. A casual study of the context will show that our Lord was not primarily concerned with the intellectual processes of the mind, which has to do with finding our way into the Kingdom of God through faith in Jesus Christ. Evidently his purpose was not this, because he was addressing disciples—the twelve.

He had been discussing with the twelve the Kingdom law of riches; the question of over-anxiety about the things that have to do with the comforts of life here. He was instructing; preparing to send out the twelve, and was, therefore, saying to those early disciples, with the greatest possible emphasis, that they were to *major on the Kingdom*, meaning that one's first duty is to place the interest of the Kingdom first, counting on all other important, necessary things to follow as a consequence.

Robert Browning has stated the fundamental idea in the mind of our Lord:

"The common problem, yours, mine, everyone's, Is—not to fancy what were fair in life Provided it could be—but finding first What may be. Then find how to make it far Up to our means; a very different thing! No abstract intellectual plan of life, Quite irrespective of life's plainest laws, But one a man who is a man and nothing more May lead within a world which (by your leave) Is Rome or London, not Fool's Paradise."

What we want to convey in this article is: That the chief, absorbing interest of every disciple and follower of our Lord is to bring all of life and all possessions under the Lordship of Christ. All of life and every material possession is to be united in a life process. The purpose and goal of this life process is the consummation of the Kingdom.

This leads us to say that we need a revolution—no, not a revolution of anarchy, or confusion, or insurrection, or lawlessness, or revolt, or tumult—but a revolution which will revolutionize our intellectual processes concerning life and property. We have been led to believe that property, that things are essentially evil, and that the material must be separated from the spiritual. This is the old pagan conception, covered over with the mildew of asceticism. Let us dynamite this pagan theory; lay bare this false philosophy and bring our people to see that there is no essential evil in property, the evil lying only in the use we make of it.

To become a citizen of the Kingdom brings us into vital relationship with all that has to do with the establishment of the Kingdom of God. To place the emphasis upon the Kingdom first will mean more than a pious look, or to display a sanctimonious air. Life is no abstract, intellectual thing, quite irrespective of the common things about us. Life is real. It has to do with the most commonplace things around us. Dr. J. B. Gambrell used to say, "To live for Christ;

to be religious, means more than walking around on stilts. We need to place our feet on terra firma, and live among men; men do not live in the air, but on the ground." Yes, we should live "not in Fool's Paradise" but in Rome or London, or anywhere else, that men may need our help. Dr. Melvin in his book, "Royal Partnership", has given us the true conception of life and property. He says, "We must learn that property has a definite place and function in God's scheme of life, and that to ignore it, or despise it as a test of character is radically and fundamentally wrong. No living man can put the interests of the Kingdom first who begins by excluding property from the partnership control of his Lord. The use of property by the individual may be likened to the use of chisel and mallet by the sculptor. The day will come when his mental image will have taken form in marble, and then, and not until then, may he throw away his tools. In the meantime, they are indispensable. All through Scripture, property and money are related very intimately to worship and to fellowship with God."

We can no more separate life from property than we can separate the body from the head. Separate the *corpus* from the *animus*, and death will ensue immediately. "For, as the body without the spirit is dead, so faith without works is dead also." Life is a vital, living, functioning thing. Faith likewise is a vital, living, functioning principle in the life. Faith must have some medium through which it can function. Faith clamors for expression. Faith seeks channels through which to bless the world. Property is such a medium, through which faith may become vital. "Money cannot buy character, but it is the material out of which character is made; money cannot buy a home, yet homes are made out of money; money cannot buy a poem, yet it is through money that a poem is given a body on the printed page; money cannot buy friendship, yet our possessions are the physical stuff out of which we manufacture friendship. Money is the most romantic and most potent thing in all the world. To a large extent it forms the epitome of our life, revealing in almost every case what we really are. Only when we put things in their proper relation to life can we understand the full import of New Testament teaching on Stewardship."

God created us. He breathed into us the breath of life, and we became a living soul. God created not only man, but all the material universe. His supreme objective in creation was to glorify himself, to reveal his purpose. Man's chief interest should center in this purpose, that purpose being the establishment of his Kingdom. The Kingdom will come just in proportion to the way we relate our life and property to it. To pray "Thy Kingdom come" means that we are willing to let God have his way with our life and property. We have been saying "Thy Kingdom come", but we have not been praying "Thy Kingdom come". When all Christendom shall really pray "Thy Kingdom come" the signs of his glorious, effulgent presence will begin to appear, and the time will not be far distant when we shall hear the shouts of victory—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in! Who is this King of glory? The Lord of hosts, he is the King of glory!"

Brother J. E. Byrd, Mr. Wyatt Hunter and Miss Leatherwood have been conducting training classes for the Sunday School workers at Clinton the past week. There were about 60 or 70 who took the work and the Sunday School is prepared to do better work than ever before.

### EMER BLUE STUDENTS

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### ION—WHY?

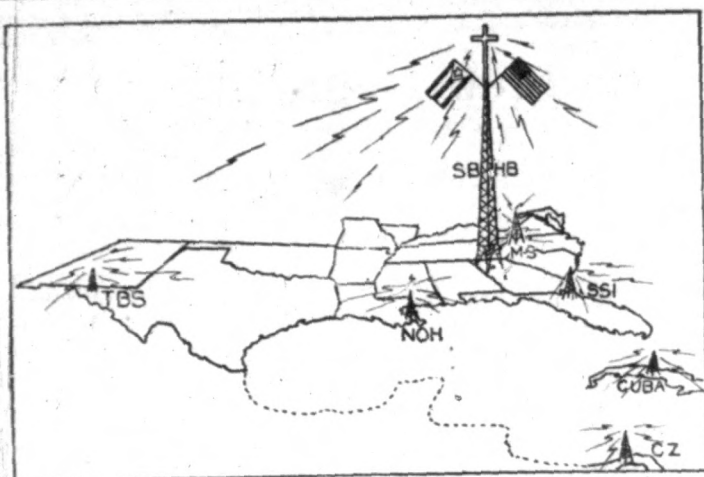
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## W. M. U.

NOTE: By mistake the abovecut took the wrong stand last week.

### From Lake W. M. S.

The Lake Baptist W. M. S. has devised a new plan for broadening its personal service work. It was suggested that the society own a "Polly-Anna Box" and that free will offerings be given at the regular meetings. This is a special contribution for carrying on the charitable work of the society for the sick and shut-ins or for any other personal service work.

An attractive box with appropriate Bible verses printed on its sides was presented to the society at the last meeting. Our President, Mrs. D. McMullan, dedicated our "Polly-Anna Box" with a few well chosen remarks. Then a special prayer was offered by Mrs. John Freeman asking that we be shown where the most good might be done. Generous contributions were made to give the box a good start on its mission of love. We are indebted to Mrs. Wilkins and Mrs. McNeil for the splendid suggestion.

### McComb First Royal Ambassadors and Sunbeams Tithe

"At our last meeting I handed out the little boxes and cards to my Sunbeam children you sent me last week. Other members were touched, so thirteen more from my band want to tithe. I always talk to each mother before I mark them as tithers. I have in my Sunbeam Band now twenty-seven little children tithing. I will have others I am sure before long. I have eight boys in R. B. tithing too, so you will please send me enough boxes for both.

Yours truly,

Mrs. J. L. Standifer, Leader,  
McComb First Church.

### W. M. S. Leaflets for Week of Prayer for Home Missions

(Note: Order these leaflets from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala. Order early please.)

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|---|---------|
| Monday—Rainbow Trail Through Indian Land  | 3 cents |
| Tuesday—They Came Bearing Gifts (Foreigners)  | 2 cents |
| Home Missions, Truly Southern (Negroes)   | 4 cents |
| Wednesday—How You Can Help This Church Serve This Community (Evangelism and Enlistment) | 3 cents |
| Thursday—She's All the World to Me  | 3 cents |
| Friday—Come to Church Sunday (Sabbath Observance)                                       | 3 cents |
| Sunbeam Leaflet—A Little True American  | 3 cents |
| Royal Ambassador (same)   |         |
| G. A. Leaflet—Little Ann of Lost Gap  | 3 cents |
| Y. W. A. Leaflet—Just Folks   | 3 cents |
| Y. W. A. Leaflet—Little Ann of Lost Gap   | 3 cents |

### Rural Worker

At a meeting of the Local Board of the B. W. M. U. last Tuesday Mrs. R. L. Bunyard was elected for Rural Field Work. She is to begin

this work in the First District March 1st. Those of us who know Mrs. Bunyard realize what a valuable, untiring worker we have. Superintendents of the Associations in this First District should get busy immediately and make dates with Mrs. Bunyard. This District has been unfortunate in not being able to obtain somebody to do their rural work, consequently the money that has been given for this purpose has not been used. Later in the year she will be available for Rural Work in other sections in the State.

### Mission Study

(Note: This paper was read at one of our rallies a few days ago. Sorry we had to cut it.)

A minister and friend of mine said to me some time ago: "My father and mother had few of the comforts of life which we consider necessary now. They had the same duties and responsibilities in their homes that we have now but one of our burdens they did not bear—they did not feel the responsibility of world salvation". There were reasons for this. The foreign field was a far-off field. The missionary who braved the dangers of the sea and the heathen who awaited him when those dangers were successfully past, was a man of heroic mould, entirely out of their sphere of action. Life and death moved on their way but the world beyond was a thing for an occasional Sunday sermon the the contribution was small and of convenient sums of money. But how near the world has drawn to us. At Christmas I was given by a traveling sister a dozen daintily monogrammed linen handkerchiefs marked "made in Italy". Now and again the missionaries come to see us men and women just like us, with the difference it may be of a whole-hearted devotedness of life to God's service and care, which we feel we have not attained. Men and women go out from our State to mission work and almost weekly we may read letters from some of them concerning that loved work. From the very heart of our own society went to South America, a young woman who now holds a high position for our Lord in Brazil. The President, loved and honored of our society is fitted not only by Christian love and duty to others, but by extended visits to the continents south of us and the European countries, to teach the classes of our Sunday School successfully, the conditions of these foreign lands with regard to the Gospel. Is the world far away from us? It is at our very door. Conditions are different from those of olden times. Business methods of handling gifts have been adopted. Funds are placed in the hands of organizations. The Bible plan of tithing employed by many has increased the scope as well as the measure of giving. The training of young people for missionary service has removed many difficulties. In nothing is the difference more marked than in the matter of missionary education. In Hosea's time God told his Prophet that the people were perishing for lack of knowledge and that people and priest would fall together for neglect of His law and this was fulfilled. Knowledge, Information, is necessary to right doing. So with a thorough organization of mission bodies has come the ne-

cessity of mission information. Mission Study has advanced from the collecting of rare and sometimes scrappy articles from religious papers to the publishing of books on mission lands. Books for women, for men, for boys and girls and children.

A further forward step is the formation of thousands of mission study classes and women, boys and girls and some men are studying the progress of His work. Dr. B. C. Millikin says that the aim of mission study is not intellectual interest or enjoyment, though both result from it, it is to reach men and women, and especially young people and to relate them permanently to the mission enterprise thereby directly hastening the coming of the Kingdom of God. To relate them permanently to the missionary enterprise this means by study of the needs of human souls in other lands, of the devotion of Christian lives to their rescue to rouse such high desires, such noble purposes that our women shall give of their interest, of their prayers, of their time, of their money and our young people of these things and their lives at His Call.

Is not this a splendid aim? It is for this that "Today's Supreme Challenge to America", "Gospel Triumphs in Argentina and Chile", "Japan On the Upward Trail", "Cuba for Christ", "Laborers Together" and "Ministers of Mercy" and many others have been written. Since 1918 women of our Union have had courses of study and within the past year or two a new system of study has been arranged.

If I may I should like to give a few suggestions for the conduct of individual classes. A mission study class is capable of being the most interesting of all the meetings of circle or society but it is not always so. One imperative note to make it so is to begin and close exactly on time. That being done it is easy to make it interesting. If every member of the class will do one thing, study hard. I mean study hard. That is the secret of interest. Hard study. The leader in her preparation for the class should analyze its fine salient points and make everything drive toward them. If it is not well illustrated she must light it up from other sources. That is what teachers in secular schools do. Why not use the same art for the Lord? She should try to give each member a chance to tell what she knows and if each one has employed my magic note, "study hard", there will be no trouble. If some have not studied, information must be instilled in such a way that each one will go away knowing more than when she came. I will tell you for your comfort that this is much easier to accomplish than to do the same thing with a class in school. In some cases it is good to divide out the subjects making each one responsible for her subject. This has its advantages, but though disadvantages that no one has a grasp of the whole lesson. Finally keep always before you the aim of mission study of which we have spoken, permanently to relate each one to the missionary enterprise and thus directly to hasten the coming of the Kingdom of God.

—Mrs. P. I. Lipsey.

### Mathiston W. M. U.

The W. M. U. of the Mathiston Church announces the election of new officers for the year. President, Mrs. B. F. Archer; Vice-President, Mrs. L. H. Hester; Secretary and Treasurer, Mrs. A. S. Oglesby; Pianist, Mrs. E. J. Booth; Personal Service Chairman, Mrs. Warrington; Program Chairman, Mrs. C. S. Mullins; Membership Chairman, Mrs. W. C. Brown; Finance Chairman, Mrs. Malone.

—Mrs. Oglesby.

It is said that the church at Arcola has called Rev. J. A. Maples and that he is already at work. Brother Maples has been a prominent preacher and lecturer in Mississippi, Louisiana and Texas. This field will furnish a good opportunity for constructive work.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### B. Y. P. U.

State Teachers College, Hattiesburg,  
Miss., Feb. 7, 1927

During the last week of January was indeed a pleasant one for most of the members of the B. Y. P. U. Mr. Auber J. Wilds was with us and taught the B. Y. P. U. Manual. He brought us many new ideas and great good has already come from it.

On Sunday, Jan. 30th, our B. Y. P. U. gave a program at 5th Avenue Baptist Church. The subject for discussion was **Good Citizenship**. Mr. Oliver Phillips was Chairman of this program. We first opened with a song—"All Hail the Power of Jesus' Name". The ones taking part on program were as follows:

1. Talk on Faith, Margaret Ellis.
2. Fellowship, Flora Creed.
3. Quartette, Majors, Radin, Rankin and Bickerstaff.
4. Loyalty, Nell Quinn.
5. Song, "Loyalty", all the B. Y. P. U.
6. Talk on Christian Fellowship, Mr. H. T. Ware.

Everyone declared this program to be a success.

Then, Sunday, Feb. 6th, we gave a program at Main Street Baptist Church. Mr. Ware was Chairman of the program. First we opened the program was a song, "Loyalty To Christ". The ones taking part on program were as follows:

1. Devotional, Clyde Ales.
2. Ten minute talk on Privilege and Duty, Flora Creed.
3. Essay on Loyalty, Hazel Yazer.
4. Talk on Influence, Oliver Phillips.
5. Prayer, Mr. Darbey.

All members of the Main Street Church said that they thought the program to be a success and they felt like they were going to do better in their B. Y. P. U. after hearing an inspirational program from Teachers College B. Y. P. U.

—Clyde Ales,

Corresponding Secretary.

### The Perry B. Y. P. U.

The Perry B. Y. P. U. Association met with the Richton Church and B. Y. P. U.s Sunday afternoon at 2:30.

Of 15 churches, only 7 of these had representatives, 15 B. Y. P. U.'s reported from 5 churches.

Bro. Auber J. Wilds met with us and gave a very much needed talk on B. Y. P. U. work and its needs and possibilities. All present were helped by his lecture and all left determined to do more for B. Y. P. U. and all they stand for.

The association is to meet the next fifth Sunday with the New Augusta Church at New Augusta, Miss.

—H. L. Clarke, Sec. & Treas.

### Clarke College and Newton Training School

During the week of January 29 to February 3 the annual B. Y. P.

U. Training was held at Clarke College. About 150 young people were in the two classes taught and a fine spirit prevailed throughout the week. Mrs. D. A. McCall of Jackson taught a class in The Junior-Intermediate Leaders Manual, and the State Secretary taught The General B. Y. P. U. Organization. A fine B. Y. P. U. spirit prevails on the campus of Clarke under the superb leadership of Prof. T. J. Farr. At night we had three classes at the Newton church with an enrollment of over fifty, the same faculty there as at the college with Mrs. T. W. Green added, who taught the Juniors "Bible Heroes". Three afternoons during the week it was the privilege of your Secretary to go to Decatur, where he met and talked to an interested group. It was a good week where more than two hundred were reached in a definite way.

### Perry County Associational B. Y. P. U.

The Perry County Associational B. Y. P. U. had its quarterly meeting at Richton last fifth Sunday. This was the first meeting since the reorganization and it proved to be a splendid meeting. A goodly crowd attended. Mrs. G. W. Griffis, president of the organization, is working hard to make it a Standard association, and with her helpers, the other officers, it seems a sure thing for them. They have the association divided into two districts and the meetings will be held, one quarter in one district and the next quarter in the other, thus twice a year they will have a meeting in each district, with the entire association cooperating.

### Copiah County B. Y. P. U. Convention

Miss Margaret Miller, reporting on their Associational B. Y. P. U. convention that met with the Strong Hope Church on last fifth Sunday, says they had the best meeting they ever had. The interest was fine and EIGHTEEN churches were represented, twice as many as at any previous meeting. They gave a banner, and the Juniors of Hazlehurst got it. The meeting goes to Gallman next year, Gallman being one of the three churches asking for the convention. A full column write-up of the meeting was in the local paper. Mr. A. C. Thurman was elected president to succeed Mr. Robert Slay.

### Notes from Picayune Seniors

"The Senior B. Y. P. U. of First Church, Picayune, is doing splendid work with three groups who are never under 90%. We have organized a 'Tithers Band' and every member is a tither, 100%. We have a 'Prayer Band' with 75% of the members in it. We have twenty-five members with an average attendance

of 22. More than 50% have recently taken the B. Y. P. U. Manual and received their diplomas. We find the B. Y. P. U. MAGAZINE a great help to the union. We hope to MEET YOU IN GREENWOOD."

These are helpful remarks from the president, Eastman Formby, and Cor. Sec'y, Mae Davis. We congratulate them on their splendid work.

### Our Calendar

This month, February is BIBLE READING MONTH. What are you doing to bring your union up to the 100% mark? Are you following the suggestions in the Schedule of Activities? They will help you wonderfully.

Next month, March, is STUDY COURSE MONTH, also STATE S. S. & B. Y. P. U. CONVENTION MONTH.

### A Poster and Tract

This week we are sending to every B. Y. P. U. an envelope that contains a poster and tract on Study Course. We ask you to put the poster up in the B. Y. P. U. room, decide upon the books you will study, secure your teachers (a local faculty), set a goal for numbers to enlist in the study, order the books, make it a big occasion in your church. Mississippi wants to award 10,000 diplomas and seals this year for the good the study of the books will do the individuals.

### Tune, "Come to Jesus"

Come to Greenwood, Come to Greenwood, Come to Greenwood in March.  
In March come to Greenwood, come to Greenwood in March.

Our Convention, our Convention, our Convention meets there,  
Meeting there is our Convention, our Convention meets there.

The twenty-second, the twenty-second, the twenty-second's the day,  
The first day is the twenty-second, the twenty-second's the day.

Bring your note book, bring your note book, bring your note book with you,  
With you bring your note book, bring your note book with you.

Win the banner, win the banner, win the banner for miles,  
For miles that you travel, win the banner for miles.

There's a blessing, there's a blessing, there's a blessing for you,  
For you there's a blessing if you come to Greenwood.

### Pine Grove Intermediates

We are glad to have a letter from Jewel Seal, Cor. Secretary of the Intermediate B. Y. P. U. of Pine Grove Church, Pearl River County, telling of their good work. They have reached the Standard of Excellence and we want to congratulate them on their good work, and commend their faithfulness to the task to all other B. Y. P. U.'s who should be and are not A-1.

## New Home Mission Study Book

E. P. ALLDREDGE

The New Challenge of Home Missions

PAPER EDITION ONLY

60c

"Dr. Alldredge has marshalled his facts in a wonderful way, and he presents a challenge to Southern Baptists which, if not heeded, will paralyze our cause at home and drive every missionary from the fields abroad."

—DR. B. D. GRAY

A hastily prepared book, but a volume freighted with abundant material, the author's best fruits of six years' diligent study of the questions involved. Here are living facts, inspiring facts, challenging facts, marshalled in such manner as to show that a great new day is before Southern Baptists, one fraught with largest opportunity or eminent peril. The author was assisted by Mrs. Una Roberts Lawrence of the Publicity Department of the Home Mission Board, who wrote the chapters on Cuba and the Canal Zone and the Southern Indians.

More than a home mission study book, it is "a survey of the new problems and opportunities for Baptist Missions in the South." The concluding chapter, *The Challenge of the Changing South*, is a most significant utterance. There are photographic illustrations dealing with all main aspects of home missions. This unique book of 12 chapters ought to be found in the hands and library of every Southern Baptist.

Paper edition only, 342 pages, beautifully printed in large clear type on special paper, 60c.

## BAPTIST BOOK STORE

JACKSON, MISS.

### Philadelphia on the Boom

Mr. Curtis Hall, the efficient Education Director of the Philadelphia, reports that the B. Y. P. U. work there is going in a good way, and that they expect to report every B. Y. P. U. A-1 at the close of the quarter. That will help out in that 150 A-1 unions we are striving for, and we thank them for this encouraging word.

### Our Mileage Banner

This year we are going to give at our State Sunday School and B. Y. P. U. Convention a "Mileage Banner" (Continued on page 15)

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## Sunday School Department

### SUNDAY SCHOOL LESSON February 20, 1927

R. A. Venable

The Function of Organized Christianity, its Activities and Controlling Spirit—Matthew 5:13-16; Acts 2:22-47.

#### Introduction:

That part of the lesson taken from Matthew are words taken from the Sermon on the Mount. Jesus had just given the distinctive characteristics of his followers, (Verses 1-12). In verses 13-16 he positions them and defines their functions. The language taken from the Acts of the Apostles is descriptive of the activities of his disciples and their controlling spirit. It presents them as interpreters of the teachings of the Lord and the exponents of the spirit which controlled them in their relation to one another and to the outlying world of humanity which they were to bring to Christ their Lord. The disciples come before us as a group of men, (call this group a church if you wish, though the writer of Acts does not so designate them till later on), drawn together by the power of the Holy Spirit, which was given unto them, a power which animated, energized, unified and directed them in the consummation of an over-mastering purpose. The words in Acts 2:42-47 are related to those in Matt. 5:13-16 in that they are an exemplification of what our Lord meant by the use of the word "salt" and the word "light".

1. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven", (Matthew 5:13-16). These words define the relation which his disciples sustain to the world and the functions they are to serve. The dignity of their position is put in striking contrast to the persecutions which they are to suffer. The dignity of their position is greatly enhanced by its contrast with the obscure station from which they were called and the humble occupation from which they came. For these obscure fishermen from the lake, unknown—save in the village where they sold their catch, to be assigned to a position of world-wide, and age-long influence and importance, is entirely out of proportion to all human methods and measurements. This is the first wreath of that crown of glory with which the Lord coronates his church. His disciples are the salt of the earth. The influence of their lives and the re-

sults of their activities are to arrest the elements of corruption. They are to make the world morally wholesome, counteracting the evil tendency which corrupts society, and lift men and women to higher levels of character and conduct. They are not of the world, but they are in it to protect it from the terrible ravages of decay and corruption. As if to add to the importance and matchless dignity of the position of his disciples in the world, He says, "Ye are the light of the world". As his representatives and impersonation of himself, they are to shine as luminaries in the world, dispelling the darkness of ignorance and sin. They are to be organs through whom the good news of salvation was to be proclaimed by their preaching, their teaching and the influence of their lives, illustrative of the nature and power of the gospel they proclaimed. They were to be light bearers holding forth the word of life. It was theirs to shine with such brilliant splendor that they could not be hid. They were as manifest to the world's gaze as a city set upon a hill. Their lives were to be outstanding, with such distinct characteristics that none could mistake them for men of the world any more readily than they could mistake darkness for light. Their example and the message they were to carry were to exhibit them as free from and intolerant of all moral laxity. Their lives were to be a practical demonstration of the transforming and uplifting power of the truth they proclaimed. The words "Even so let your light shine before men", is a note of warning lest any one should obstruct the brightness and range of his light by some selfish indulgence, or worldly pursuit, forgetting that any moral laxity, selfish indulgence or inactivity obscures the glory, due to the Father, from the lips and hearts of men. The Father's praise strikes its highest note in the good works of his disciples. These elicit the praise of men. The great hindrance to the progress of the gospel today is the worldliness, self indulgence and inactivity of our churches. The spirit of darkness overshadows them. They walk in darkness. They have lost their saving power and are trodden under the foot of men as a worthless, useless thing.

2. The remaining verses of our lesson found in Acts 2:24-47 call our attention to Christianity in action. It is no longer the Christ of history that fills our vision, but the Mystic Christ, the Enthroned Christ, the Christ of Experience, the form of whose presence is changed, a presence none the less real. Through the personality of the Holy Spirit he moves upon the inner life of men, illuminating their hearts, transforming their characters, inspiring them with a joy unspeakable. "Old things have passed away", old forms of truth

have been displaced, old lines of conduct have passed. Their loyal adhesion to the old regime has been transferred to the new Lordship of Jesus Christ. "And they continued steadfastly in the teaching of the apostles and in fellowship, in the breaking of the bread, and in the prayers. And fear came upon every soul; and many signs and wonders were done through the apostles. And all that believed were together and had all things common. And they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly, with one accord in the temple, and breaking bread at home, they took their food with singleness of heart, praising God and having favor with all the people. And the Lord added to them, day by day, those who were being saved", (Verses 42-47).

1. These were no longer the adherents of the teachings of the rabbinical authorities. They turned to the apostles as the authoritative teachers of divine truth. Their teaching was distinctive, searching, ample, and authoritative, under the leadership of the Holy Spirit of Truth. Their words of instruction were illuminating, appealing, transforming and infallible.

2. The spirit of fellowship was controlling in their feeling and conduct toward each other. It was the fellowship of sympathy, suffering and fraternal interest in the common weal of the whole group of believers and came to tangible expression in an almsgiving, limited only by the need which the situation imposed.

3. They expressed their festive spirit in the breaking of bread, in commemoration of the Lord's death at the close of a common meal, or a feast in imitation of the Paschal Feast, at the close of which the supper was instituted.

4. They were steadfast in the prayers, which the Spirit inspired in their hearts. The synagogue and temple prayers forming, in part, the ritual of Jewish worship at stated seasons, they displaced with Christian prayers at stated hours. The spirit, scope and essence of their prayers rendered obsolete the old forms of prayer, heard upon the corners of the street and in the synagogues.

4. Their spirit, devout behavior and unceasing activities had the seal of divine approval by the wonders and signs wrought by the apostles, inspiring in the hearts of the unbelieving multitude a sense of reverential fear, which forbade any show of violent antagonism to the new revolutionary movement.

5. The unity of those who believed came to expression in a common center of worship, a common fund out of which the needs of the dependents upon the bounty of others were provided for, and a common spirit of generosity on the part of those who had possession to sell their holdings and place the proceeds in the common fund. (See verses 44-46.)

6. They were prompt in their attendance upon the temple worship. The nature of their participation in

the worship of the temple, we are not told. At this time there was no breach between them and their Jewish countrymen. This point of religious contact might tend to allay all possible disruption and commend them to the generous favor of the Jewish people. Their hearts were aflame with the love of God, and their souls were vibrant with his praise. Their joy was unbroken, both in public worship and in their homes. Their daily meals were re-pasts of festive gladness. Their numbers daily increased. The saving grace of the Lord was multiplied in effective power. The revival went on. Men were daily saved. The process of salvation was continuous in its operation, because of unceasing activities of the apostles in preaching the gospel of the Son of God, whom God had exalted as a Prince and a Saviour. "And the Lord added unto them daily those who were being saved." The light was shining, the salt was saving.

#### SOUTHERN BAPTIST EDUCATION ASSOCIATION J. W. Cammack, Secretary

The Sixteenth Mid-Winter Conference of the Southern Baptist Education Association met in the St. Charles Hotel, New Orleans, La., January 26-28, 1927.

This Association is an independent organization of the representatives of the Southern Baptist schools and has no organic connection with any Baptist Association or Convention. Questions of mutual interest and benefit to Baptist schools and Christian education are discussed in these meetings.

#### Attendance

While the meeting place was not central, yet practically every state in the South was represented. Twenty-six school presidents, with many deans and professors, both men and women, were in attendance. Among the visitors, who sat in one or more sessions, were numerous pastors, and also several of the State Secretaries and Baptist Editors, who were holding their annual sessions at the same place. Mr. Frank H. Leavell represented the Inter-Board Commission, and Dr. A. J. Barton the Program Commission.

#### The Program

It has been the custom to major on different phases of our educational program from year to year. This year the principal topics were "College Athletics" and "College Financing". No more practical matters face our schools than these two subjects. Sessions were held morning, afternoon and night for three days. The discussion on "Athletics" showed clearly that our problems along this line require eternal vigilance. Conditions are improving and our school administrators are honestly trying to put athletics on a high, clean level. It is not an easy task.

Our "School Finances" are both encouraging and discouraging. In the last three years the value of our school property and endowment has increased \$11,096,212.00, and now represents an investment of \$57,231,780.00. Yet, the cost of educa-

(Continued on page 17)



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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

"It takes a heap o' livin' in a house  
to make it home,  
A heap o' sun an' shadder, and ye  
sometimes have t' roam  
Afore ye really 'preciate the things  
ye lef' behind,  
An' hunger fer 'em somehow, with  
'em allus on yer mind.

"Home aint a place that gold can  
buy or get up in a minute;  
Afore it's home there's got t' be a  
heap o' livin' in it;  
Within the walls there's got t' be  
some babies born, and then  
Right there ye've got t' bring 'em  
up t' women good, an' men;  
And gradjerly, as time goes on, ye  
find ye wouldn't part  
With anything they ever used—  
They've grown into yer heart."  
—Edgar A. Guest.

### The Soul of the Home

Just now women's organizations  
are turning their attention to the  
study of the home, its problems, its  
needs, its betterment as never be-  
fore. And while studying housing  
conditions, making home surveys of  
various kinds, suggesting daily  
schedules, "parceling out" the fam-  
ily's money, distributing the work,  
all have their very important place  
in the economic scheme of the home,  
yet all agree that the real better-  
ment of homes must come from  
within.

No amount of outside rules, how-  
ever good, can create the atmosphere  
of the home, the soul of the home.  
At a recent meeting of a group of  
women, this question was asked: for  
round table discussion, "If you had  
one hour a day to devote to the soul  
of the home, how would you use it?"  
Not a one said, "I'd go over to Mrs.  
Smith's and talk about the neigh-  
bors".

One thought when she had looked  
after the temporal needs of her fam-  
ily she had done the best she could  
for her home. A few thought they  
should spend the time resting, so  
they could better meet the daily  
duties. Another thought she should  
read a beautiful poem or story. One  
thought we should study how other  
women had made real homes. Some  
thought they should think and plan  
and meditate. Others had never  
thought of it at all until hearing  
the question. What do you think?

We enter some homes that are  
lovely and clean and well ordered  
and seem quite perfect in all op-  
pointments, but there is no more  
home atmosphere than in a model  
room in a furniture store. In other  
homes, some simple, some elegant,  
there are the individuality, and the  
charm which give personality and  
home atmosphere.

Far back from the public road  
was a small unpainted house, a cedar  
bucket on the front porch and shin-  
ing brass bands, scrubbed hickory

chairs here and there, and the kitch-  
en floor was sanded. There were  
crepe myrtles in the yard and  
althas and jonquils and kindred  
things. Circumstances made it so  
that the old couple who had lived  
there since early housekeeping days  
and had reared a large family of  
children, had to move to a little new  
house near a highway and near a  
village. The old lady's heart was  
broken at leaving her home. A  
neighbor tried to console her by say-  
ing, "Why here you can see the  
trains pass and cars are going right  
by your house all the time. You  
won't ever get lonesome." To which,  
the other replied, "I don't care noth-  
in' about dem ottymobiles an' I'd  
druther not see de trains. I want  
my home where all my pretties is  
growin'."

Her little home among the cedars  
with the arbor vitae by the gate,  
with the sagging steps and the worn  
floors was home.

Have you ever been really home-  
sick for your childhood home and  
you were a long way off and couldn't  
go back there? And someone sent  
you a picture and there was the tree  
and the rough place on the front  
lawn that you used to deplore and  
the crack in the steps and that cut  
place on the post made by some-  
body's new knife (and we thought  
the house was ruined when it was  
first cut); and there's mamma in her  
favorite place, a little behind the  
vines, and papa just as he came from  
work sitting with his knees crossed,  
wearing his every-day shoes; and  
back and almost out of range of the  
kodak a glimpse of the barn, the  
dear, ugly old barn that used to  
grieve us so with its unsightliness;  
and there's Carlo looking just like  
he ought to bark, and the big gray  
kitty sleeping in the sunshine on  
the bottom step; and around the cor-  
ner the other way just a glimpse of  
the mulberry tree and the crepe  
myrtle hedge. Then, your heart ran  
over and you knew "There's no place  
like home".

We are indebted to Mrs. B. Guess,  
of Drew, for the following quota-  
tions on Home:

### Home

"Home—the only place on earth  
where the faults and failings of hu-  
manity are hidden beneath a mantle  
of charity."

"Home—the place where the small  
are great and the great are small."

"Home—the place where we grum-  
ble the most and are treated the  
best."

"Home—the father's kingdom, the  
mother's world and the children's  
paradise."

"Home—the center of our affec-  
tions, 'round which our hearts' best  
wishes twine."

"Home—a world of strife shut out  
—a world of love shut in."

"Home—true home, a blest retreat,  
From this world's care and strife,  
Where loving hearts of home's dear  
band  
Doth make the most of life."

"Home's not merely roof and room—  
It needs something to endear it:  
Home is where the heart can bloom  
Where there's some kind word to  
cheer it!"

"Home—the place where glows our  
hearthflame of desire  
The charming ray, that flashing  
of delight,

Where we assemble to renew life's  
fire,

Hand clasping hand as dearer  
vows we plight."

—(Alice Cary.)

"The making of a true home is  
really woman's peculiar and inalien-  
able right—a right which no man  
can take from her; for a man can  
no more make a home than a drone  
can make a hive."—(Frances Power  
Cobb.)

"I turn to a home—a home of  
beauty, of affection, to a home where  
all noble feelings are cherished and  
all jarrings, interests and strife are  
excluded. Calamities may fall upon  
that home; they come upon all men;  
each country has its own storms, but  
if it is built on the rock of holy af-  
fection it will stand. The floods may  
pass over it; they can never shake  
its fixed foundations."—(Theodore  
Harper.)

The third calls to mind a little  
rhyme we used to hear:

"We have pleasant words for the  
stranger,  
And smiles for the sometimes  
guest,  
And for our own the bitter tone,  
Though we love our own the best."

We children paraphrased it. And  
those who are members of large  
families, into which unexpected  
"company" often came, will thor-  
oughly understand:

"We give chicken breast to the  
stranger  
And sides to the sometimes guest  
And for our own, we leave the bone  
though we love our own the best."

But, what are homefolks for if  
they are not to understand? And  
they nearly always do.

### THE BRINGING UP OF CHILDREN (By An Old Minister)

Old Mrs. Partington used to say:  
"Bring up a child and the way he  
will go". She misquoted Solomon,  
the wise man, who said: "Bring up  
a child in the way he should go".  
I will give some experiences with  
my two little boys, who are now  
well advanced in life.

One day in going to a wood-lot  
back of my suburban home to do  
some chopping, I had occasion to  
go across some freshly plowed  
ground. I hadn't been there long  
until the younger one of my two  
little boys came to where I was.  
He said: "Papa, do you know how  
I found you away out here?" I  
said, "I suppose you heard me chop-

ping". He said: "No, sir, that  
wasn't it". I said: "Well, how did  
you find me?" He said: "I fol-  
lowed your tracks". He had dis-  
covered my tracks across the fresh-  
ly plowed ground. He had struck  
my trail and tracked me up and  
treed me. And I thought: "Is it  
possible that my children are fol-  
lowing my tracks, that they are  
walking in my footsteps? How  
careful, then, should I be to walk  
in the right direction—to set the  
proper example before them."

At another time I was standing at  
the water-shelf with a toothbrush  
in my hand, washing my teeth, when  
I noticed the older one of the two  
little fellows, then almost a baby,  
standing by my side, looking up at  
me, with a corn cob in his hand  
gouging away at his gums. He was  
trying to do like papa. It is said:  
"The way to bring up a child in the  
way it should go, is to go that way  
yourself". Many parents are like  
sign-boards, forever pointing out the  
right way to their children, but fail  
to walk therein themselves. Most  
children sometimes need something  
in addition to the example of their  
parents, and that something is what  
Solomon calls the rod. On one oc-  
casion the older of our two little  
byos wanted to go to some place  
with his mamma, while she insisted  
that he stay at home with me. He  
began crying to go, and I told him  
if he would stay at home with papa,  
I would give him some blocks of  
sugar out of the pantry. He con-  
tinued to cry, saying he didn't want  
the sugar, he wanted to go with  
mamma. I quietly went outdoors  
and came back with a keen little  
switch, and as soon as he saw what  
I had he hushed crying, and said:  
"Papa, I'll take the sugar". He saw  
that he was going to have to take  
something, so he wisely decided to  
take the sugar instead of the switch-  
ing.

The younger of the two came in  
one day from down town and his  
mother thought she smelled tobac-  
co, and she said: "Have you been  
smoking cigarettes?" He said:  
"Mamma, I just smoked one". So  
she took him out the back way, and  
what she did for him was "a plenty".  
So far as we have ever known, that  
was his first and last cigarette.  
After our children found out that  
papa and mamma would whip, if  
the occasion required it, the occa-  
sion did not require it very often.

The following was related by a  
brother pastor in a sermon while  
assisting the writer in a meeting.  
He had boarded in the home of a  
good man, who had a rude, bad little  
boy. He tried in various ways to  
bring him up right. Sometimes he  
would carry him into a room, talk  
very seriously to him and devoutly  
pray with and for him. At other  
times, he would use Solomon's rem-  
edy, the rod. One day after the  
little fellow had been unusually bad  
he carried him into the room, and  
when he saw that his father had  
switches in his hand, he began to  
whimper and said, "Papa, let's pray".  
He afterwards became a Christian,  
entered the ministry, attended col-  
lege and seminary, and is now a  
successful pastor in another state.



### W. H. PATTON AND PROHIBITION

A temperance movement was begun among the English speaking people of the world nearly one hundred and fifty years ago. It was led by good people that something must be done or intemperance would destroy their civilization. Moral passion was the force to be employed, and this was to be used with those who drank. Total abstinence was the standard to which those who drank, at all, were directed as the only means of perfect safety. No organized effort to prohibit the sale of it, seems to have been contemplated.

No doubt but what there were those who, during all of these years, saw that it was inconsistent for the governments, state and municipal, to sell to one of their citizens, the privilege to sell the stuff to others, while the best people in the world were doing all in their power to persuade every body not to drink it, but they felt that the entire prohibition of the sale of all kinds of intoxicants, would be futile, and possibly hinder the work they were doing. More and more it became evident that the sale of liquors must be prohibited or the object desired could never be attained. Some viewed the matter from the standpoint of expediency. Others believed that it was wicked for any sort of a government to sell to any one, the right to do wrong. They regarded the saloon as the greatest curse of all the ages. They knew it was the breeder of just about all the sorts of crimes that have cursed humanity in the past. They saw clearly that the only safe and consistent remedy for the awful situation, lay in the prohibition of the sale of all intoxicants, except for specified purposes. Among these last was W. H. Patton of Shubuta, Miss.

If ever any man, on this earth, had a perfect hatred for any kind of wickedness, W. H. Patton had it for the saloon. There were thousands in Mississippi who wanted prohibition, but not one of them ever felt the utter abhorrence for this business that he did. He was not an enemy to the man who sold liquor, but he despised his business, and there was no power or influence beneath the sky that had any weight with him when in the discharge of what he felt to be his duty to God and mankind, as he saw it. Prohibition was his aim and purpose. He wanted help, but he was not arbitrary in the matter of methods. If you wouldn't work his way, he would work yours, provided, always, that your way had prohibition at the end of it.

No one knows, or ever will know, the sacrifice he has made in money and in time, during the last fifty years, in order to see his state and country free from the license curse. If he had the money it has cost him, and pay for the time he has spent, he would have plenty to live on, if he should live to be a hundred years old.

In addition to the sacrifices in time and money, he has suffered persecution. I was his pastor for four

years during the hottest period of the conflict, and I know that there were months during which we would not have been surprised to hear that he had been assassinated. He was once attacked and seriously injured. It seemed only to increase his determination to destroy the saloon, by legal methods, or die in the attempt. Those who were indifferent regarded him as a crank. Some believed he was practically insane. Many of his friends and the friends of prohibition believed that he was EXTREME. The following incident will illustrate these last. During the four years of my pastorate, we had a week's protracted meeting. We were being aided by one of our best men, as preacher for the occasion. While with us his home was at Brother Patton's. About Tuesday, after the meeting began on Sunday, the brother said to me, privately, "I think we had better close the meeting. I feel discouraged. Some of your leading members are so thoroughly absorbed in temperance and prohibition, until I don't believe their hearts are in the work, or the services at the church." I knew he was talking about Brother Patton, and told him so. He admitted it. I then told him that he was mistaken. I said, He will be at church every time you are. He will be on time. He will lead in prayer every time you ask him to. He will do any thing else you wish, if it is possible for him to do it, and when your work is done with us, he will give you more to support you than any other member we

have. The meeting went on. We had a fine revival. I can assert, conscientiously, that I never knew him to neglect his duty to his church, because of prohibition, or any thing else.

I believe that the sacrifices he made were at least ten times as great as were those made by any other man in Mississippi. In the principle on which rests the whole structure of his life work, in this great movement, he was right. It was the principle that the sale of liquor to be used as a beverage, is wrong, and that no government can authorize it without being guilty before God, and, in a measure, at least, responsible for the consequences. There were those who tried to justify the license system by referring to the fact that the money received for licenses was used for education. The logic of such an idea is, make drunkards out of your citizens and take the price of their material, social, and perhaps their eternal damnation, and use it for education. Such a proposition has in it morality, with a "whoop". Patton had that very idea to meet in his own association. He met it. I can still see the sadness and disgust that found expression on his face while he listened to those who advocated or condoned this rotten subterfuge.

One of the leading Methodist laymen of our state, said to me, a few days ago, "The women and children of this country, owe to W. H. Patton, a debt of gratitude such as they owe to no other man, living or dead".

That is a wonderful statement. To have such a claim on the womanhood and childhood of one's native land, is more to be desired than all the wealth of earth's millionaires, combined.

One of the most remarkable and unique celebrations ever had in the state, was that given in honor of Brother Patton by an old employee, last September. Mr. John Gonzales, of Atlanta, Ga., whose business headquarters are in New York, gave

(Continued on page 18)

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## East Mississippi Department

By R. L. Bréland

### Notes and Comments

Rev. J. B. Smith, of Indianola, has accepted the pastorate of Money Baptist Church, to succeed Rev. Kirby Wroten, who died some months ago.

Rev. L. E. Roane, of Coffeeville, Miss., has full time work as pastor in Yalobusha County and is doing acceptable work. He can be secured for revival work in pastorless churches and in communities that have no Baptist church in the months of July and September.

Oak Grove Church of North Neshoba County has called Rev. R. H. Barham of Leake County to be her pastor this year. He is spoken of as a splendid preacher and good pastor.

Dr. T. T. Eaton used to say, "If it is a sin to be proud you are a Baptist, I hope to die a sinner".

"Out of Zion, the perfection of beauty, God hath shined." Psalms 50:2.

The Women's Society of Coffeeville Baptist Church is studying the little mission study book, "Gospel Triumphs in Argentina and Chile", written by Joseph L. Hart. It is both interesting and informing and is greatly enjoyed.

"One wise man said, 'Dost thou love life, then do not waste time, for that is the stuff of which life is made'".—Cox.

Dr. A. J. Holt, now of Punta Gorda, Florida, has reached the ripe old age of 80 years, but he is still active. He preaches every Sunday and has other work on him besides. In a recent letter to me he closed his letter with these touching words: "I have just today read of the passing of my comrade, Dr. W. C. Grace of your state. This leaves me as the last remaining member of the historic committee that brought into existence our great Baptist Sunday School Board. Grace was a noble man of God. Peace to his ashes." Blessings on the dear head of our noble Dr. Holt.

The Yalobusha County Baptist Association is arranging to have one or more Stewardship Institutes within its bounds during the month of March and April. All our people need is education on the teaching of the Bible on the subject of living and giving as stewards of God. When true Baptists know their duty they are going to do it. Those who fail are not sons.

It is the aim of the Baptist Historic Commission to secure a brief outline of the life of every preacher and prominent layman and woman who has ever lived in Mississippi,

also of every Baptist Church that has ever existed in the state, a brief sketch, and these will be tabulated and filed and preserved for the use of the commission, or some one selected in historic research work. Special blanks are being prepared and one may be secured from the Secretary of the Commission, Rev. Jesse L. Boyd, Magee, Miss. Get one and fill it out as completely as possible and send it to Dr. P. I. Lipsey to be filed and preserved. Help us in this.

### Lights at Eveningtide

A few Sundays ago I visited a couple of dear old saints of God, a man and his good wife who have passed their four score years on earth, and are still happy in the love of their Savior whom they have served for more than half of a century. As I walked in they were alone in their room. The wife looked up as I walked in, in her lap open was her worn Bible that she loves as she loves her own life. She smiled motherly when she saw who it was and remarked: "I was hunting for your text that you preached from yesterday. I was not able to be there, but they told me what it was and I wanted to read it". She then told me what it was: "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." And the dear old soul seemed perfectly happy.

I sat and talked with them for some bit, recounting the sweet days of the past, for I was at one time their pastor for eleven years and no man had better friends or more faithful helpers in the work; and their smiles of joy as we recounted those good days were mingled with a show of tears as they had thoughts of sadder nature. I felt myself to be in heavenly places on earth as I sat in their presence and listened to them talk of their faith in God after all these years of travel with Him along the rugged path of life; I was made to realize more and more that it pays to serve Jesus even in this world. It was a great encouragement to me on my way home.

As I caught this fresh inspiration from their faith and hope and joyful outlook in the fact that they would soon be Home after a long and oftentimes sorrowful journey of many weary years, I was made to realize afresh the words of David, "At evening it shall be light." These dear saints are weak, infirm and unable to do scarcely anything for the Lord they love so well and have served so faithfully in the past, but never a murmur came from them. They were content with what the Lord willed for them. There were smiles and praises and an unshaken faith in their Father. It was indeed a glorious sunset that I beheld, for they realize that they stand on the brink, that the evening shadows are reaching far across the hills and soon their sun will sink behind the western hills of time and they will go home; but there was no fear or dread as they waited at the gate. "It was light at Eveningtide" surely with these saints beloved.

Lives like these are the greatest

witnesses that Christianity has. To still love and praise God after more than half a century of companionship on earth with Him is a sure evidence that there is a reality in the religion of our Lord. Though unable to attend church and serve God as in days of yore, yet their faith in God and sunny smile at sunset are doing much for Him in their closing days of life. May the Lord let them live many days yet to serve humanity and witness for Him. God bless them and all His dear saints who stand at the sunset of life and wait the opening of the gate to let them go home. "And at evening it SHALL be light."

### COMMENDATION

I wish to take this means of commending to the good fellowship of this state my good friend and brother, J. W. McGavock, who has recently accepted the care of the church at Hernando.

Brother McGavock and his good wife are pure gold, and as perhaps most of the readers know have been missionaries in Chile for some four or five years. The uncertainty of the present financial outlook for the Foreign Mission Board is such that our missionaries now in this country have little promise or hope of being able to return to their fields. My personal opinion is that the Hernando Church and our state work are the gainers at the loss of our forces in Chile. My love for Brother McGavock dates back to college days at Union University. In recent years our paths have crossed but seldom but I am happy to have him within a hundred miles of me at present.

If I might be allowed this further word, the thought has often occurred to the writer that if there might be some way developed in the future whereby there might be some interchange of pulpits at home and abroad, that we would do much to build the world view of Christianity that our Master would have us cherish. The expense might be prohibitive but if the younger preachers were permitted to serve a while in

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China, or Cuba, or elsewhere, and some of our missionaries in turn be privileged to spend some years in the homeland, our workers and our people would better understand that "the field is the world".

Faternally,

—Frank Q. Crockett.

(Continued from page 9)

ner". This banner will be given to the church (out of Greenwood) that has the largest number of miles traveled to their credit. ILLUSTRATION: If your church is 100 miles from Greenwood and you have ten members to attend the Convention they will have traveled 1,000 miles there and 1,000 miles back, your mileage will be 2,000 miles.

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## COLLEGE COLUMN

## M. S. C. W. NEWS NOTES

## Y. W. A.

The Lackey Circle was in charge of the first February meeting of the Y. W. A. The theme of the program applied very forcibly to our own Y. W. A. for it was—"Is Your Sunday Heathen?" There were many questions which arose in our minds as the program continued, and we began to do some real thinking. At the end of the program we had a general discussion on the subject. It is always a great treat to have Miss Foreman visit us, and she led this closing discussion.

The Y. W. A. hopes to win the loving cup for putting out the best issue of the Baptist Workshop, for everybody says it was a "good issue". We know our efforts were not in vain, and that the other organizations are going to have to work mighty hard to beat us.

## Miss Foreman's Visit

It is just half over at the writing of these notes, but if she could have stayed only one day—last Sunday—it would have been an outstanding high-spot of the year. Sunday was a full day—with an address at the Sunday School hour, a devotional at the noonday prayer meeting, and a message at Vespers. Every day a class in "Winning to Christ" is meeting at 4:30, and the noon period is consisting of discussion groups. On the first day there was a keen analysis of "our generation". This was finally limited to the generation on our campus, and the teachings of Jesus applied to the problems. The next two days were spent in discussion, "The Ideal Girl of This Generation". And today the discussion is on "Honor, and This Generation". Other activities of the week are: B. S. U. initiation of four members on Tuesday night, personal interviews with Miss Foreman, a prayer group at 5:30 to 6:00 daily and a delightful trip to A. & M. on Wednesday night. Here Miss Foreman spoke at Vespers and our Baptist Quartet sang three times.

## Questionnaires

In a recent questionnaire it was found that the following characteristics are some that a college girl would like in her pastor: One who preaches the gospel, prepares his sermons, is a good mixer, is not too radical, does not constantly criticize the congregation, is tactful, an all-round person, possesses leadership, is prayerful, sympathetic, has a sense of humor, knows folks personally, broad-minded, and one young lady even wanted a singer! This is a pretty stiff list of requirements.

For a Sunday School teacher they wanted:

One who is consecrated, young, prays constantly, reads Bible daily, reads other good books, is sociable, nice looking, lives what she teaches, personality, thoughtful, a happy Christian, knows lesson, leadership and initiative!

College students don't want much! We wonder where we stand along the line. It's fine to have a high ideal, however, and it's fine to know that so many of our students are thinking in terms of life's best.

## MISSISSIPPI WOMAN'S COLLEGE

Into the great spirit of our school, "that of having a mission", came a new thought last week. Dr. Losey, an authority on Shakespeare, was with us and gave a slight review of the plays he was going to read to the student body.

The thought that "deeds always in this life carry consequences" was brought before us anew. The cause of the gloomy and depressing fate of Macbeth may be applied in our own lives. Macbeth committed murder for his own gain, and he suffered beyond our imagination. His life became miserable, wretched, a burden to him.

Into the life of our student body there come opportunities to commit deeds that will help or hinder our own or our friend's future career. The least little deed may determine the whole course of life that we may follow. How important is everything we do! Life is filled with things to do and if we would only look about us and take advantage of those opportunities. And since "what's done cannot be undone", how eager we should be to do the right things.

Last Sunday night the J. L. Johnson B. Y. P. U. accepted an invitation to give a model program at Carterville. The program was very beautifully given, the spirit of answering God's call permeated the whole audience. As a result of this, many hearts were impressed—those of the young people as well as those of the older ones. And who knows but that a word spoken by one on program decided the course of a life.

The members of the church were very responsive and entered into the discussion at the close.

But that is only one of the many things any B. Y. P. U. can do, only one of the things an individual may do to help one to decide the course of life he may take and the attitude in which he enters it.

And since a word that is spoken cannot be revoked, since a deed committed cannot be undone, it is very necessary for us to speak the right word and do the right kind of deed. And since we are weak and unable sometimes to judge what is the right thing to say and do we feel our dependence on God's guidance.

## DISEASE AND REMEDY

The question of What is the matter with the World, and the Remedy, is one that has been discussed for perhaps centuries. And yet, the world grows more and more, as time goes by, in need of something.

Capital and labor have their troubles. Religion and science have their conflicts. Politicians struggle for supremacy. Prohibition has its trials, and many other things come to disturb the minds of the people, and no doubt displeases God.

One suggests this as a remedy, and another suggests that; but almost without exception, some form of legislation is suggested.

Enforced legislation does protect society against much imposition, but does not and cannot get to the root of things. Such is like trying to dip the stream clear while the sow is allowed to wallow in the spring above. The stream cannot be cleared until the sow has been gotten out of the spring. Neither can the world's troubles be relieved until men learn to see the source of the trouble and apply the remedy there.

It is said that four blind men went out to "see" an elephant and give their version of what it was like. The first approached its side; after feeling over its side, said that it was like a wall. The second went and chanced to take hold of its leg; he said it was like a tree. The third went to its ear and said that it was like a big fan. The fourth went and happened to take it by the tail, and said that it was just like a big rope. The reason that they did not all agree on what the elephant was like is obvious, neither "saw" the whole elephant, and each saw it from a different viewpoint.

When we look at the condition of the world and its needs, like the blind men, we do not all look from the same viewpoint, and do not see the situation in its entirety, and therefore do not agree on the remedy.

Like others, I suggest a remedy. I believe there is one, and only one, outstanding need and remedy for the world. And that is, the Religion of the Lord Jesus Christ. And when I say "religion" I do not mean merely church-membership, Stick-up-the-hand, Sign-a-card, etc. I mean the Salvation of the Soul—born again.

And yet, the salvation of the soul is not all there is to religion: to be 100% Christian religion, there must be a surrender of the soul for salvation and a surrender of the life for service. If the life were surrendered wholly to God for service, we would then do unto others as we would have others do unto us; for the only way we can serve God is by serving our fellow-man.

If the world had that kind of religion, there would be no cheating, no swindling, no stealing, no back-biting, no immorality, everything would run smoothly between men, because we would each have the interest of our fellow-man at heart, and would do unto him as we would have him do unto us.

True religion has never failed to accomplish good, and will never fail. But there seems to be too much skin-deep religion. Such is not pure religion and undefiled, and will never accomplish the purpose for which religion was intended. Religion that doesn't change the heart is only skin deep. Pure religion changes the heart. God gives us more pure religion.

—O. H. Richardson, Pastor,  
Tate Street Baptist Church, Corinth,  
Mississippi.

## IN MEMORIAM

Bessie Thomas Kennedy was born February 15, 1927, died January 7, 1927. Bessie was married to F. J. Kennedy February 15, 1922. To this union were born two sons, John William and James Harold. Bessie joined Shady Grove Baptist Church early in life and lived a beautiful Christian life until her death. The writer was her Pastor for six years and found her to be one that loved her home, church and Pastor, but finest of all, she loved Christ, and bore testimony of her love and faith in Him until her death.

Bessie left her father and mother, two sisters and three brothers along with her devoted husband and two children to miss her until they meet in the City of the Redeemer. Her body was laid to rest at Vossburg, January 8, 1927, with the writer conducting the burial service.

E. C. HENRICK, Stonewall.

## Pinnix

Arlin Pinnix, a young man of 19 years, member of Center Hill Baptist Church (Hamilton), was accidentally hurt while playing basketball on the grounds of the Hamilton High School Feb. 8th. He was rushed to the hospital, and died in a short while. Arlin was a consecrated Christian, cheerful in spirit. So far as I can recall no life has come under my observation that impressed me more forcibly for good than did his. He always gave positive assurance by words and conduct of life that his destiny is Heaven. Funeral services were conducted at the church by his pastor, assisted by Bro. Walker of Aberdeen.

—W. C. Bullard, Pastor.

## Dr. O. B. Quin

The First Baptist Church at McComb lost one of its most devout and valuable members in the passing away of Dr. O. B. Quin at the family residence here. The Baptist denomination in Pike County and in the state will feel his loss keenly. He was one of the original members of the church, and watched with interest its growth and development, as it rebuilt and enlarged three times. He was largely instrumental in erecting the present building at a cost of \$150,000.

Dr. Quin served as superintendent of the Sunday School for many years. At the time of his death he was chairman of the board of deacons. For a number of years he was a member of the State Convention Board; and for two years was moderator of the Pike County Baptist Association.

Dr. Quin was president of the First National Bank and the McComb Savings Bank & Trust Company. He was vice-president of the Mississippi Farm Bureau. He accumulated considerable means, through wise management, and was a liberal and cheerful giver in all efforts to advance the work of the Kingdom. His counsel and presence will be missed, but the influence of his life for the Master in this section will live on.

—Hansford L. Simmons.



# MEMORIAM

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(Continued from page 12)  
tion to the schools for buildings and equipment is mounting more rapidly than the receipts. There was an agreement on at least two items. First, the Budget Plan of our churches will not enable even the best of our schools to live; and Second, we can not support all the schools we have on our present basis of giving.

**Joint Session**  
On Wednesday night a joint session of the State Secretaries, Baptist Editors and the Southern Baptist Education Association was held and the respective groups were represented in illuminating addresses by Secretary F. S. Groner, Texas, Editor L. L. Gwaltney, Alabama, and College President H. C. Wayman, Missouri. The main result of the meeting was that each member of each group has a better appreciation of the tasks of the members of the other groups. It was voted that it was the sense of the meeting that a similar session be held a year hence.

The Thursday night session was held in the auditorium of the Baptist Institute, where a thousand people heard Dr. E. Y. Mullins speak to the Association on "The Place of Christian Education in the World Outlook".

The Association accepted invitations to visit the Baptist Bible Institute and the Baptist Hospital. Both of these institutions are contributing largely in the remarkable growth of Baptists in the Crescent City.

The following resolutions, touching the work of the Education Board of the Southern Baptist Convention, were unanimously adopted:

1. Whereas, no accurate information seems to be available regarding the comparative costs of higher education in State supported schools and denominational schools,

Be it Resolved, that the Education Board be requested to make such a study in at least two of the Southern States and make it available to the members of this Association as soon as it can do so conveniently.

2. Resolved, that this body of educators of Southern Baptists reaffirm their conviction of the importance and service of the Education Board of the Southern Baptist Convention and of the great need of continuing and strengthening this Board in its efforts to build up our schools and the general educational interests of our people throughout the Convention.

The election of officers was as follows:

President: M. B. Adams, President Georgetown College, Georgetown, Ky.

Secretary-Treasurer: J. W. Cammack, Corresponding Secretary Education Board, S. B. C., Birmingham, Ala.

Other Executive Committee Members: W. J. McGlothlin, President Furman University, Greenville, S. C. H. C. Wayman, President William Jewell College, Liberty, Mo.

J. H. Chapman, Professor Religious Education, Howard College, Birmingham, Ala.

Invitations for the next meeting were presented from Missouri, South Carolina, Tennessee and Florida. The place was left to the decision of the Executive Committee.

The "Proceedings", including all the addresses at these sessions of the Association, will be printed in book form and distributed free to all who are interested. Write to the Education Board, S. B. C., 517 N. 22nd St., Birmingham, Ala.

## LOUISVILLE SEMINARY

The private library of the late W. T. Crenshaw, consisting chiefly of books of history and literature and numbering 1,100 volumes, was given to the Seminary by Mrs. W. T. Crenshaw of Atlanta, Ga. These books filled a need in the Seminary library, for while the Seminary has nearly 35,000 volumes and is adding the leading books on religion and related subjects as they come from the press, it lacked just the type of books as the Crenshaw collection. The new quarters of Memorial Library will hold 200,000 volumes.

A copy of the Geneva Bible, printed in 1581, was given to the Seminary by Misses Elizabeth and Fannie Boyce, daughters of Dr. James P. Boyce. This book is now the oldest volume in the Seminary's collection. It has been placed in the Museum of Religions and Missions.

Dr. E. L. Connally of Georgia made an acceptable gift also when he gave the Seminary \$1,500 with which to furnish the students' assembly and social room in Mullins Hall. The large room has been handsomely and comfortably furnished.

In addition to the furnishings supplied by Dr. Connally, Mrs. Isla May Mullins, wife of President Mullins, has presented a life-size painting of Dr. Mullins for the assembly room. The dormitory is named for Dr. Mullins.

Then the Seminary has been blessed with complete furnishings for its infirmary. Mrs. T. G. Bush of Birmingham, Ala., a niece of Dr. William Williams, one of the four founders and after whom the East section of Mullins Hall is named, originally contributed \$1,000 with which to purchase the bronze tablet for the section. When this cost only \$300, Mrs. Bush immediately applied the balance to thoroughly equipping the infirmary with bed clothing, linens, bed-side table, reading lamp, chest of drawers, rugs and other sick room necessities. The Infirmary is now to be known as the Bush Infirmary.

The Mullins Hall dining room was remembered by Mrs. Henry Harris of Louisville, Ky., and a member of the Fourth Ave. Baptist Church, who gave a large mahogany Waterburg clock with silver chimes, candle sticks to match and andirons for the large fire place.

These are some of the ways in which interested individuals are able to make permanent contributions to the equipment of the Seminary's new home.

—Chas. F. Leek.

## THE TWO WAYS—Part 1 Jennie N. Standifer

Robert Ellis entered Miss Compton's recitation room with a knowing grin on his mischievous face. There was to be the last examination of the session in Latin, and as he had failed in a previous test in that study, there seemed little hope of making a pass.

"I've got a rabbit's foot that will put me through this time," he whispered to Phil Carter, his chum. "I hate Latin, but I've got to take it, and I might as well 'ride the pony' as some others in the class."

"Attention!" called Miss Compton, who had been writing on the black board near the examination questions. "Here is a couplet I want each of you to copy before you begin the examination:

"To every man there openeth, a high way and a low.

And every man decideth the way his soul shall go."

"It is for each of you to choose the way you go, boys and girls."

Robert's smile faded as he began to write the couplet. When he turned his attention to the examination questions he wrote industriously through the first period, and then came long pauses when he appeared to be in deep thought. At the close of the second period he signed and folded his paper and handed it to the teacher.

"Make it, old man?" asked Phil as they were passing from the room.

"No," replied Robert shortly.

"Rabbit's foot didn't work?"

"It didn't go with that high way."

"Glad to hear it, pardner."

Robert received his graded paper in Latin without comment, and later his father's scolding for his failure to make a pass was received without the usual promise to do better. That afternoon he began his quest for a summer job. His parents did not want him idle. It was hard to find any kind of employment as business was dull in the town, and numbers of boys wanting work. At the end of a week of seeking Robert secured a place in the Hardy Ice Cream Factory, where he would serve customers and aid in mixing and freezing ices. His working hours were from one o'clock in the afternoon until ten in the evening. The proprietor of the factory was just but exacting. All workers must be punctual, polite, neat, and attend strictly to the business in hand.

The first few weeks Robert found the work very pleasant. Then the required routine grew monotonous. He complained frequently at home, declaring the work was hard, and he needed recreation. Several mornings he drove out to a river with friends and enjoyed a swim. One day the boys were late starting back home, and there was a puncture. Robert reached his place of work a half hour late, and was sharply reprimanded. A few days later he went swimming again, and returned after two o'clock. His employer was very stern when he said: "If this occurs again, young man, your services will not be needed."

During the next few weeks all went well, although Robert con-

tinued to grumble over the hardship of his work.

"There are dozens of boys who would be glad to take your place," said his father "but you will need the money you make, my son, for books, clothes and other school expenses."

"And remember, my boy, said his mother, "you have two sisters in college this fall, and it will be a great help for you to be independent."

"I'll keep on," Robert promised somewhat sulkily.

Next morning he arose early and went fishing with several friends. Again there was trouble with the car, and he reached home a half past two. His mother was spending the day with a friend and there was no reproof. After changing his clothes, and a hurried lunch, he was wondering whether it would be better to phone Mr. Hardy that he had quit work or to see him and tell the truth. As he tied his cravat his eyes fell on a slip of paper pasted to his mirror, and on it was the couplet Miss Compton had had the Latin class write before their examination.

"The high way and the low," he repeated. Which way should he go? He had chosen the high way in his Latin examination and failed. If he chose it now and told the truth about why he failed to be at work on time he would lose his job. Then he would be free! He could fish and swim and have good times throughout the remainder of his vacation.

Still undecided as to the "way" he would go, Robert hastened to the place he worked. Mr. Hardy was not in the building. Sam Baily, the cashier, called him to the desk and asked:

"Has Mr. Hardy phoned you about the big order?"

"No."

"His little girl is dangerously sick, and he was called home hurriedly. He wants you to attend to the mixing and flavoring of cream for the banquet that is to be given to the delegates to the Medical Convention at the Edgewater Hotel this evening. Don't worry about being late," he added with a wink. "He left here before twelve, and will not know you played hooky."

Robert was soon at work, and doing his best, although the boys teased him about having "flunked" twice in a week.

The next day Mr. Hardy's little girl was better, and her father was at the factory. He greeted Robert pleasantly:

"They say that was the best ice cream last evening at the Edgewater Hotel that we have ever sent out, Robert. It will bring us a number of big orders, I am sure. So glad I can depend on you my boy."

Robert was on the verge of confessing that he had been an hour and a half late when he was called to serve a customer and the matter soon passed out of his mind. Several times during the next few weeks he was late, but Mr. Hardy's little girl continued very ill, and the failure to come up to requirements was not discovered by his employer.

(To be continued.)



(Continued from page 14)

a banquet in honor of his old employer, on the anniversary of his birth, 79 years before. To this entertainment many of the old employees of the firm of W. H. Patton & Co., together with the boyhood friends of Mr. Gonzales, were invited, and the occasion proved to be one of the most pleasant imaginable. Mr. Gonzales entered the employment of W. H. Patton & Co., nearly fifty years ago. He was, probably fifteen years old. He remained there until he was grown. His business qualities were of a very high order. Genial, social, prompt and of very pleasing manners, he had become a recognized favorite with the entire community. Every body liked to trade with "Johnnie". He engaged in business, on his own account, afterwards, in Meridian. From there he went to Atlanta. He is now associated with a large mercantile concern in New York City. The Banquet at Shubuta, in honor of his old employer, was an expression of his gratitude to Brother Patton for his great kindness to him when he was a mere boy, and needed just such a friend as he found in W. H. Patton. The accomplishment of his purpose in giving this entertainment, was the out-going of the feelings of a noble and generous heart.

In writing the above I have mentioned the name of no other individual in connection with the prohibition movement, and I have used the personal pronoun, of the first person, as seldom as possible. There were many who labored, faithfully, and who made great sacrifices, but none who worked, prayed, toiled and suffered as did the subject of this article. If I was able to prepare and publish a history of the prohibition movement in Mississippi, and in the South, I would have much to say about many others, who did much to bring success, but I can't, in this brief paper. I helped some, but in the presence of W. H. Patton, while in the presence of this subject, my hat is off and I am on a back-seat.

His life has been one of many trials. "Many are the afflictions of the righteous, but out of them all the Lord delivereth him". Most of those who were his associates in the early conflict with the saloon, have "fallen asleep". "Asleep in Jesus. Blessed sleep, from which none ever wake to weep".

I believe I am five months older than Brother Patton. We have both nearly reached the end of our four score years. I realize that with me, the day is far spent. The night cannot be far off. "Let me die the death of the righteous and let my last end be like his".

—L. E. Hall.

#### A BUSY DAY J. N. McMillin

Yes, the pastor of the Louisville Baptist Church had a rather busy day last Sunday, but usually such days are the best days. Time enough to "take it easy" after awhile—it may be. He taught the Men's Bible Class, preached at 11 o'clock, went out to Calvary in the afternoon,

taught a large Sunday School class, then preached at 3:15, came back home and preached at 7:30. Yes, it was a rather busy day, but taking it by and large, it was a good day.

Of course, one is never wholly satisfied with any day's service, for one's ideal is never reached. If it could be there would be something wrong with the ideal. But the pastor can at least say that he was alive and that he tried to teach and to preach something that was worthwhile. He can also say that he had very good audiences at all these hours of work and worship. As is generally the case, the people were kind and seemed to be appreciative.

Well, it is Monday now, and looking back over the day, the pastor is glad he had the opportunities of yesterday, and thankful for whatever was accomplished for the Master of men.

#### JOTTINGS FROM LOUISVILLE

A number of interesting features have been in our program this week, and one thing that has made them most interesting is the fact that the addresses have been by men who know first-hand what they said.

Last Friday Bro. John G. Buyse, a student here, spoke in chapel on the subject, "God's Great Problem". In this he said that the great problem today is largely individual, is a home problem, must begin with us first, and God's will and plans must be fully accepted. The point of emphasis was that now is a great need of deep and honest consecration. Bro. Buyse has been a missionary to Central Africa and French Equatorial Africa, and Northeast Belgian Congo.

Tuesday night in the assembly room of Mullins Hall, Bro. J. W. Bowman, another student here, gave a stereopticon lecture on India, in which he presented the life in the people on India both rural and city. He is a Presbyterian. His address was interesting, and emphasized the fact that there is need for more work on the missionary fields than we have conception of.

Dr. B. D. Gray delivered the address on Missionary Day. In the beginning he briefly noted Foreign Missions as a background to his message on Home Missions. We can not say that we are "fed up" on Foreign Mission addresses, for we need to know all that is said about this great part of our work in carrying out the program of God, yet no man has put too much emphasis on Home Missions. "Missions must begin at home" if they amount to anything in foreign lands. Dr. Gray called attention to a number of things that claim careful attention. One is that the South is receiving a great influx of foreigners. People are moving to the South who need a Savior, and the dark picture of sin is a challenge to us rather than an excuse to disarm and drift with the tide. Another fact he called attention to was that if we show lack of consecration, depth, and love, it will be a hindrance, and missionary efforts will not have full strength. Again, he drew the picture

of the successful pastor as a student of the Bible, and his advice to the preachers and teachers who heard him was to know and teach the Bible—have faith in the Word of God.

The Mississippi program at the State meeting was a variation from the ordinary. Since this is Valentine month, every member had a red heart on which was written a verse of Scripture containing the word "heart". Every verse was read and commented on by the one to whom it was given.

—Richard H. Campbell.

#### TO THE SUNDAY SCHOOLS OF MISSISSIPPI

In January I addressed a letter to every Sunday School Superintendent in the state, making a statement about the needs of the Anti-Saloon League of Mississippi, and an appeal to them to use to the best possible effect Sunday School Temperance Days, as designated by the International Sunday School Lesson Committee. Some have written me that they would do so. Will not every Sunday School Superintendent who reads this appeal begin at once to arrange for the most vigorous program possible for that day. Dr. S. L. Morris, our wide-awake field man, suggests the following outline as appropriate for the occasion:

"1. A good definition of temperance:

The moderate use of what is good, and total abstinence from what is bad.

2. The drink habit is a parent sin.

It is a sin on its own account and moreover, it invariably produces a wicked brood of other vices.

3. God condemns it. It is one of the mortal sins mentioned in today's lesson."

You have received my letter written in January, and Dr. Morris' a few days ago. Please, for the cause's sake, do not disregard these appeals. The League must have some money or it cannot function. It must get this from the churches and Sunday Schools or it will not get it at all. The League was born of the churches, it has been up to this time fostered and supported by them. It is the churches in united action against the liquor business in whatever form it may manifest itself. It does seem to one well acquainted with the origin and history of prohibition and the present situation that it would be a real tragedy for the men of Mississippi to disband their prohibition organization and throw the whole burden on the W. C. T. U. This would necessarily mean the loss of much of what has been achieved at the cost of much money, labor and some life. If the League shall close its work, it will be solely because the men have decided that it is not worth their support and especially their sacrifice. If the churches shall fail to support it, it will be because they have lost sight of their objective in its establishment. The churches' programs are intensive, but would it not be

better for the country, even the churches, for them to increase their load just a little, and thus utilize the splendid legislation which has been secured, than to surrender?

After thirteen years of service as Superintendent of the League, I have been unanimously re-elected by acclamation to continue. My success will depend upon the measure of assistance accorded me by my brethren. And this assistance can not be long delayed. Will not every church, Sunday School and individual who reads this give this matter the serious and prayerful consideration it deserves, and let me hear from you. If the services of the League are not worthy of your support, then it will be proper to withhold it; but, if it is to be virile and function vigorously, you must act quickly. If you allow the League to close, you simply must accept the responsibility. I have done all I know to do. If every Sunday School will make a liberal offering on the 27th, the day can be saved.

Your fellow worker,

—T. J. Bailey,  
Jackson, Mississippi,  
Superintendent.

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# IS THE BIBLE SCIENTIFIC?

Pastor A. Reilly Copeland  
Tabernacle Baptist Church, Waco,  
Texas

It goes without saying that the Bible is not a specific textbook on science. The Bible's primary aim is to draw men to God. Therefore it deals with the heart (Rom. 10:10; Prov. 23:26). If the Bible dealt largely with scientific subjects, man's mind would be diverted from the main object of the Bible and the chief purpose would be defeated. Science is an intellectual matter and requires study, research and observation. God does not reveal to man what he can find out for himself.

The Bible touches all phases of life and the universe, and therefore does make mysterious references in many places to the most profound scientific facts, many of which have been disclosed in recent years. As scientific men become better acquainted with the laws of the universe, the more testimony they give to the scientific accuracy of the Bible. People often ask the question, Does the Bible agree with Science? It all depends. Much of so-called science today is guesswork. Science is a French word derived from the Latin word "scientia", which means "knowledge" from scire, to know. In other words, science is a knowledge of principles.

Much that is passed off as science today is merely a bunch of theoretical guessing and hypothetical conclusions, based on man's imperfect knowledge of God's perfect laws. It's easy to make mistakes in reasoning. As an example, a man might conclude that ice would get heavy and sink because of the law that heat expands and cold contracts. Such reasoning would conclude that all bodies of water would become solid blocks of ice in freezing weather. God's providential law, however, provides that just before water reaches the freezing point another law operates and causes the contracting water to reverse its natural law and begin to expand. God evidently had in mind man's need of fish food, navigation, etc. This abrupt change of law is a blow to the blind law of evolutionary chance and is proof of the great God, the Creator of heaven and earth (Gen. 1:1).

## The Bible and True Science

God's perfect book does not agree with man's imperfect conclusions. The Bible does agree, however, with true science. When discussing these matters it is well to bear in mind that it would be the Bible's condemnation if it agreed with a system that is constantly shifting from one position to another. The Bible's scientific accuracy forbids its agreement with man's inaccurate conclusions. Infidels used to argue that Moses could not have written the Pentateuch, because writing was unknown until a long time after his day. They, therefore, sought to discredit Christ's references to Moses' writings (Mark 10:5, 12:19). The Pharisees used a different method, but it had a similar effect (Mark 7:7-13). Jesus told the Jews why

they could not believe on him (John 5:44). He also referred them to Moses' writings relative to Himself (John 5:46).

The skeptics when pressed for an explanation of Christ's constant reference to Old Testament writings, say that He shared the ignorance of His time. Many religious teachers with destructive criticism tendencies use this same argument. For instance, Prof. Henry C. Vedder of Crozer Theological Seminary refers to Jesus as an "illiterate". (The Fundamentals of Christianity, p. 2.) Some good people thought that writing was unknown in Moses' time. The Revised Version (Judges 5:14) reads, "They that handle the marshal's staff" instead of the correct King James translation, "They that handle the pen of the writer". This merely shows how man wanders when left to his own judgment. It is another proof for verbal inspiration (accuracy) which the Bible everywhere claims. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:2).

One can enter the British Museum today and view the Tel-el-Amarna tablets, which cuniform writings date back 100 years before Moses. In December, 1901, M. de Morgan discovered a large black stone in Susa which contains the laws of Hammurabi, who lived 500 years before Moses and was a contemporary of Abraham. "Amraphel (Hammurabi) king of Shinar" (Gen. 14:1). This stone is also in the British Museum. The Accadian people of Babylonia were never destitute of writing. Canaan had learned scribes, and Phoenicians and Southern Arabians knew their alphabet long before Moses. The Greeks also had an alphabetic writing ages before Moses. All recent investigations show that writing was in use long before Abraham's time. Science is progressive and is compelled to modify its conclusions before new facts. There is no finality in any branch of science. Assyriologists say that a tiny fragment often throws new light on a situation that reverses all former conclusions. Man's imperfection of knowledge is what causes the conflict between science and Scripture. If the Bible had agreed with the science of former years it could not now agree with the accurate science of today. With the constant stream of light being thrown in upon science by new discoveries, etc., it is still undetermined and confused. Daniel foretold the great advance of knowledge and discoveries (chapter 12:4), Daniel was a scientist, (chapter 1:4).

## Science and Genesis

Herbert Spencer said, "The great unknown is redvisible into five forms": 1, Time; 2, Space; 3, Matter; 4, Force; 5, Motion. Genesis 1:1-2 declares this very thing: "In the beginning (TIME) God created the heavens (SPACE) and the earth (MATTER). And the Spirit of God (FORCE) moved upon the face of the Deep" (MOTION). Yet Mr. Spencer bitterly denied the Genesis

account of creation. Why did he spend a life time of work and then sum it all up into five forms and designate it as the "Great unknowable"? Had he consulted Genesis he would have saved much time, and perhaps saved his soul for eternity. Genesis evidently contains such truths which science has not yet learned. Thank God for an unchangeable Bible. The laws of God in nature and His laws in Revelation harmonize perfectly. Sir Oliver Lodge says: "It may be that science sees only one half, because it is blind in the other half. The region of religion and the region of a completed science are one". (The Hibbert Journal, Vol. I.)

Dr. E. Hugh Capron, English Scientist, says: "The fundamental truths of religion are the fundamental truths of science. The unanimity between religion and science is exact." Dr. Chiene, noted English surgeon, says: "There can be no antagonism between true science and true religion. They clash only when they are false. Their present antagonism is only another word for our ignorance." Sir J. William Dawson, noted Canadian geologist, says: "Thus the monuments confirm the Jewish records."

The Bible appeals to the science of Anthropology of man:

"What is man that thou art mindful of him?" (Ps. 8:4.)

The Bible appeals to the science of Geology or the earth:

"Speak to the earth and it shall teach thee". (Job 12:8.)

The Bible appeals to the science of Astronomy or the heavens:

"The heavens declare the glory of God and the firmament showeth His handiwork." (Ps. 19:1.)

## LOUISIANA BAPTISTS

Dr. M. E. Dodd, Secy.

"Baptists have made marvelous progress in the last fifteen years," said Dr. Dodd. Statistics were given showing something of the progress which has been made. "Fifteen years ago the Baptist population of the state was 50,000, whereas it is now 122,000. It required 100 years for Baptists to win 50,000 converts, whereas in the last fifteen years they have won 72,000. Fifteen years ago there were seven brick churches in the state, now there are more than sixty; there were seventeen full-time churches and now there are 112. Fifteen years ago Baptists had three institutions in the State—Louisiana College, the State Mission Board and the Orphans' Home. Fifteen years ago the property holdings of the Baptists were \$65,475 and today Baptists own property in the state valued at \$3,618,000. Fifteen years ago the Baptist Message had a circulation of 2,000; it now has a circulation of 19,000, the largest proportionate circulation of any Baptist paper in the nation."

## MISSISSIPPI HAS THREE STANDARD INTERMEDIATE DEPARTMENTS

Mississippi now has three standard departments; Columbia, who has led

the way, Tupelo and New Albany. This is as many as any state has ever had up until the present quarter. Only Tennessee and Louisiana are ahead. But there are SIX more in the state that are known to be ALMOST. Why shall we let that tiny ALMOST keep us from the joy of victory? This is the best time in the year to make the standard. Let us bend every effort to join our three standard departments this quarter. One third of that time is gone. But the race can yet be won on the second lap. Our hats are off to the excellent work that Mrs. J. M. Thomas of Tupelo and Mrs. Varda Smith of New Albany have been doing as superintendents. We shall be just as proud of you if you come up with a standard department too, the end of March.

By the way, there is a new leaflet out for the Intermediate Superintendent which will be of much help in furnishing the "Know how." It is free and can be secured from Miss Biby at the Baptist Sunday School Board. At the same time ask her to put you on the list for the Intermediate Counselor, if you are not receiving this most helpful little magazine, also free.

## GOOD THINGS COMING TO INTERMEDIATE WORKERS

Mississippi can well be proud of the splendid showing of the Intermediate workers at the Conference at Memphis. There were twenty-nine who attended the Intermediate section, which in spirit, practical help, inspiration and in outlining a definite program was, all in all, the best meeting that any of us ever attended. The only thing to mar the program was our continually wishing for the rest of Mississippi's fine Intermediate workers.

At a short call meeting of the Mississippi delegation, it was planned to bring as much as possible of this conference to every section of the state. So Miss Mary Alice Biby, Field Worker of the Sunday School Board and Miss Verda Von Hagen, Mississippi's Approved Worker, will tour the state the first of March, holding afternoon and night sessions in one day conferences. It is the desire of all that every church shall send at least one teacher or officer to these conferences. Following is the schedule:

- March 6-7, Jackson (with a possible run to Vicksburg.)
- March 8, Brookhaven.
- March 9, Hattiesburg.
- March 10, Meridian.
- March 11, Tupelo.
- March 12, Moorehead.

Next, at the State Convention at Greenwood March 22-24, Miss Biby will speak to the entire convention and will hold two one hour conferences. There will also be a banquet for all Intermediate Workers who attend the convention.

## Not a Matter of Mind

"There's one time when a man's brain don't count."

"When is that?"

"When he's punching an adding machine."—Good Hardware.

day, February 17, 1927

the country, even the them to increase their little, and thus utilize legislation which has than to surrender?

teen years of service as nt of the League, I have ously re-elected by ac- continue. My success upon the measure of ac- rded me by my breth- is assistance can not be Will not every church, ol and individual who ve this matter the seri- yerful consideration it let me hear from you. es of the League are f your support, then it er to withhold it; but, virile and function vig- must act quickly. If e League to close, you accept the responsibil- done all I know to do. ay School will make a g on the 27th, the day

worker,

—T. J. Bailey,  
Jackson, Mississippi,  
Superintendent.

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Concerning the recent city-wide simultaneous Evangelistic Campaign in New Orleans, Dr. W. W. Hamilton, Pastor of the St. Charles Avenue Baptist Church, says:

"Three hundred additions to Baptist churches in New Orleans in one year would have been wonderful news a short time ago. With the

Home Board Evangelistic Staff here helping us, supplemented by some pastors there were more than three hundred additions in fifteen days.

The accompanying picture, which was made at the last Sunday afternoon service, shows representatives from all of the churches. A whole section of pews was reserved in the auditorium for the new members,

and it was wonderful to see the throng stand to receive the welcome of the happy crowd of Baptists gathered at the First Church.

Dr. Ellis A. Fuller is a prince among preachers, and we can never forget how earnestly he and those with him sang and preached and prayed and labored for the lost and

for the "S. O. S. Baptists," "Strayed or Stolen."

Our prayers follow the "staff" in its great work, and we shall hope to have them in our needy city again. The music, the preaching the fellowship in our memories and hearts to urge us to the great tasks in this field of manifold difficulties and needs."



The above is the picture of the men's Bible Class of Holly Springs Baptist Church. This class has had a very remarkable growth as shown by the fact that there has been a 200% increase in attendance during the last six months. This is one of the largest classes in the northern part of the state. The pastor, Rev. G. C. Sandusky, is the teacher.

#### FROM DR. M. E. DODD

As I take leave of the Southern Baptist Convention to assume my duties as pastor of the Temple Baptist Church, Los Angeles, California, there wells up within me a deep sense of the debt of gratitude which I owe to the brotherhood throughout all these bounds.

I am grateful for the delightful fellowships, for the encouragement and inspiration which they have given me, and for the humble part which they have permitted me to have in their plans and programs for the furtherance of Christ's Kingdom.

Furthermore, I feel very keenly the need of their prayers for the new

and untried tasks to which I am now called.

Temple Baptist Church is located on Pershing Square in the very heart of the city of Los Angeles, and surrounded by a city population of 1,250,000 and by a county population of two and one-half million. Its present membership of a little more than 3,000 strong and influential people in the city furnishes a strong nucleus with which to carry forward great enterprises for Christ.

My brethren and friends can help in a very practical way by calling the attention of their people who may visit Los Angeles to this church, which is in the center of the hotel district, and may help still further by dropping me a line giv-

ing me the names of members and friends who may have moved to Los Angeles.

As we journey out across the wide extended desert, over the rocky mountains, and down the sunny slopes of Southern California to the surging sea, we shall carry with us the most fragrant memories of the finest friends who God ever gave to any of His servants. We wave a loving farewell to them all.

Sincerely and fraternally yours,

—M. E. Dodd.

#### TITHING LITERATURE AT LESS THAN THE COST OF PRODUCTION

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Please mention the Baptist Record. Also give your denomination.

THE LAYMAN COMPANY  
730 Rush Street,  
Chicago, Illinois.

The Houston Post, in commenting on the pardon policy of Mrs. Ferguson, says editorially: "What shall be said of a pardoning policy which turns loose upon the people of Texas more than 100 convicted rapists?

Three hundred and twenty-five convicted hijackers and burglars? A hundred and ninety-one thieves and embezzlers? A hundred and seventy-one swindlers and forgers? Five hundred and thirteen moonshiners and bootleggers? Among the recipients of Ferguson pardons may be found killers of such desperate stripe that they plied their homicidal art even after being sent to prison; men guilty of unspeakable crimes; exponents of fiendish cruelty; habitues of worlds shunned by most criminals and known only to human dregs and the ferreting scientist."—Ex.

#### THE BUSINESS WOMAN'S CIRCLE

Louisville, Miss., Baptist Church  
J. N. McMillin

Our church has four circles, these making up the Woman's Missionary Society. It was found that there were quite a number of women who were deprived of the privilege of working with these organizations, on account of various business connections, such as clerkships, stenographic work, and at such hours as kept them away from the regular meetings. So it was decided to organize the Business Woman's Circle.

On Wednesday, Feb. 2, fourteen women met at the church at the noon hour for lunch, after which they completed their organization. Mrs. J. B. Gully was made Chairman, Mrs. N. E. Fuller, Vice-Chairman, and Miss Lottie Gay, Secretary-Treasurer. They will meet each Wednesday at the church for lunch, and then have the circle meeting. There was good interest on the part of those present, and all seemed enthusiastic over the prospects of getting this connection with W. M.